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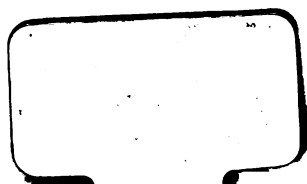
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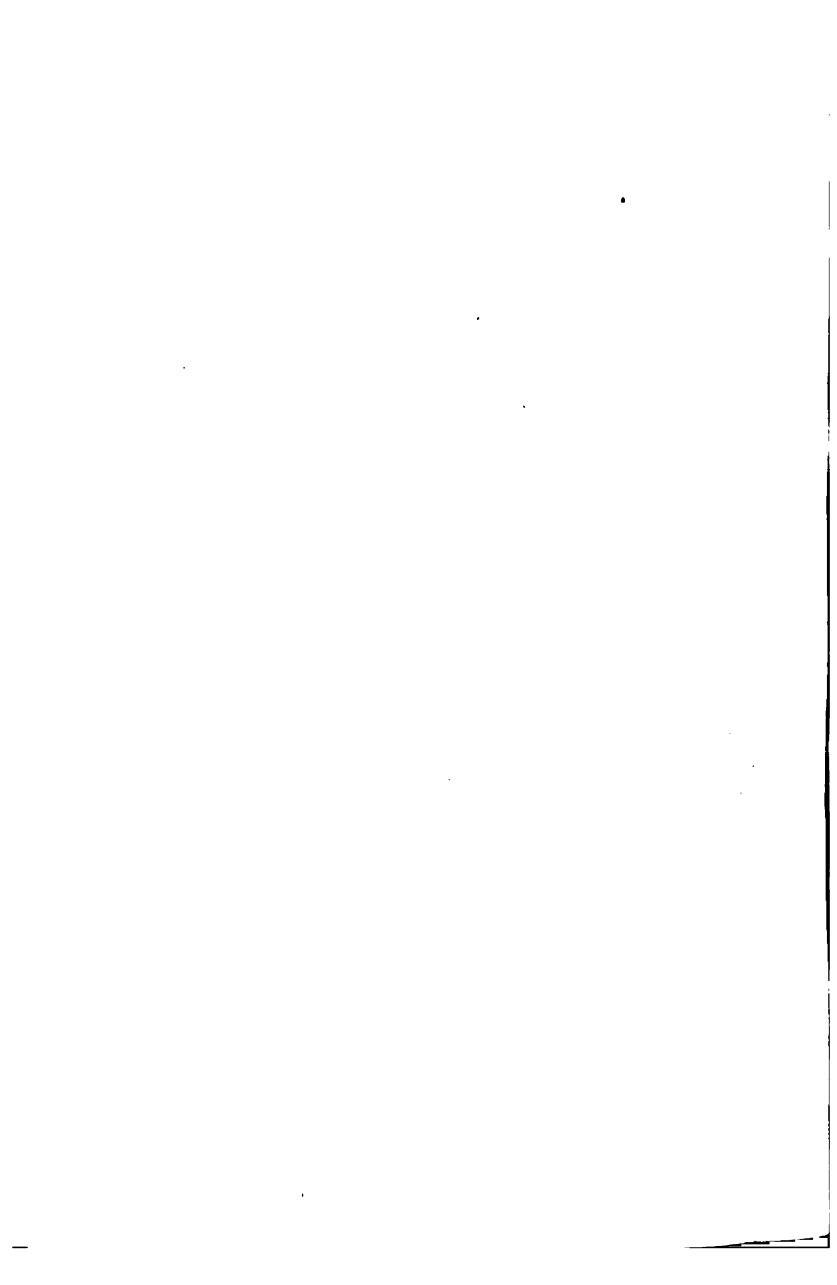
FROM THE READ-ALONG NIGHTS





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FAR-FAMED TALES
FROM THE 'ARABIAN NIGHTS.'



‘Open, Sesame !’

FAR-FAMED TALES

FROM THE

ARABIAN NIGHTS' ENTERTAINMENTS.

WITH SEVENTY-EIGHT WOOD ENGRAVINGS.

LONDON :
JOHN HOGG, PATERNOSTER ROW.

1883.

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PREFACE.

THERE is no collection of tales equal in popularity to the far-famed 'Arabian Nights.' They are well-known throughout most of the countries of the East, and have been translated into the language of every civilized people. They are still told by old men in the streets of Cairo, and the wandering Arabs—seated by their watchfires, with their ever-constant pipes—beguile the nights with recitals of these very stories.

Boys and girls will read them as long as the English language lasts ; and therefore no apology is needed for adding one more selection of these 'Far-famed Tales' from the 'Arabian Nights' Entertainments.'

But it may be remarked, that in this volume

nothing will be found that the young may not honestly read. The license of the East, which happily is unknown here, sanctions that which is better omitted ; and care has been taken that on that score there shall be no cause of objection against this collection of tales from the 'Arabian Nights' Entertainments.'





THE FISHERMAN AND THE GENIE.

THERE was a very ancient fisherman, so poor, that he could scarce earn enough to maintain himself, his wife, and three children. He went every day to fish betimes in the morning, and imposed it as a law upon himself not to cast his net above four times a day. He went one morning by moonlight, and coming to the shore he cast his nets into the sea. As he drew them towards the shore he found them very heavy, and thought he had got a good draught of fish, at which he rejoiced within himself; but, in a moment after, perceiving that instead of fish there was nothing in his nets but the carcass of an ass, he was mightily vexed.

When the fisherman had mended his nets, which the carcass of the ass had broken in several places, he threw them in a second time; and when he drew them, found a great deal of resistance, which made him think he had taken abundance of fish; but he found nothing except a pannier or basket full of gravel and slime, which grieved him extremely. 'O Fortune!' he exclaimed, with a lamentable tone, 'do not be angry with me; persecute not an unfortunate being. I came hither from my house to seek for my livelihood, and thou pronoucest death against me. I have no other trade than this to subsist by, and, notwithstanding all the care I take, I can scarcely provide what is absolutely necessary for my family. But of thee I am wrong to complain; thou takest pleasure to persecute honest people, and to leave great men in obscurity, whilst thou showest favour to the wicked, and advancest those who have no virtue to recommend them!'

Having thus vented his complaint, he angrily threw aside the pannier, and washing his nets from the slime, cast them the third time, but brought up nothing except stones, shells, and mud. It is almost impossible to describe his despair, which almost deprived him of his senses.

He cast his nets the fourth time, and when he thought it was time, he drew them, as formerly, with great difficulty; but, instead of fish, found nothing in them but a vase of yellow copper, that, by its weight, seemed to be full of something, and he observed that it was shut up and sealed with

lead, having the impression of a seal upon it. This rejoiced him; 'I will sell this to a founder,' said he, with joy, 'and with the money arising from the product buy a measure of corn.' He examined the vase on all sides, and shook it, to see if what was within made any noise, but heard nothing. This circumstance, with the impression of the seal upon the leaden cover, made him think there was something precious in it. To try this, he took a knife and opened it with very little labour; he presently turned the mouth downward, but nothing came out, which surprised him extremely. He set it before him, and while he looked upon it attentively, there came out a very thick smoke which obliged him to retire two or three paces from it.

The smoke mounted as high as the clouds, and extending itself along the sea, and upon the shore, formed a great mist, which we may well imagine did mightily astonish the fisherman. When the smoke was all out of the vessel, it reunited itself, and became a solid body, of which there was formed a genie twice as high as the greatest of giants. At the appearance of so enormous a monster the fisherman wished to run away, but was so frightened that he could not go one step.

'Solomon, Solomon!' cried the genie immediately; 'great prophet, pardon me, I pray. I will never more oppose your will, but will obey all your commands.'

The fisherman, when he heard these words of the genie, recovered his courage, and said, 'Proud spirit, what is this you say? It is above eighteen

hundred years since the prophet Solomon died. Tell me, I pray, what you want with him, and on what account you were shut up in this vase.'

'Listen, O fisherman!' answered the genie; 'I have news to tell thee.' 'What news?' asked the fisherman. 'Prepare for death!' answered the genie, 'for I will kill thee.' 'And for what reason, pray, will you kill me?' asked the fisherman; have you already forgotten that I have set you at



liberty?' 'I remember it very well,' returned he; 'but that shall not prevent my destroying thee, and I will only grant thee one favour.' 'And pray what is that?' asked the fisherman? 'It is,' replied the genie, 'to give you your choice in what manner you would have me take your life.' 'But wherein have I offended you?' replied the fisherman; 'is this the reward for the good service I have

done?' 'I cannot treat you otherwise,' said the genie; 'and that you may be convinced of it, attend to my history.

'I am one of those spirits that rebelled against the great Solomon, the son of David. Sacar and I were the only spirits who refused to submit to his authority; and to avenge himself, that great monarch sent Asaph, the son of Barakhia, his chief minister, to apprehend me. That was accordingly done; Asaph seized my person, and brought me by force before his master's throne.

'When I was conducted into the presence of the king, he commanded me to quit my way of living, to acknowledge his power, and to submit myself to his commands: I bravely refused to obey; and told him I would rather expose myself to his resentment than take the oath of fidelity which he required of me. To punish me, he shut me up in this copper vase, and to prevent me forcing my way out, he put upon the leaden cover the impression of his seal, on which the most great Name is engraven. Then he gave the vase to one of the genii who submitted to him, with orders to throw it into the sea, which was executed, to my great sorrow.

'During the first hundred years' imprisonment, I swore that if one would deliver me before the hundred years expired, I would make him rich even after his death; but that century ran out, and nobody did me that good office. During the second, I made an oath that I would open all the treasures of the earth to anyone who should set

me at liberty, but with no better success. In the third, I promised to be near my deliverer, and to grant him every day three demands, of what nature soever they might be : but this century ran out as well as the two former, and I continued in prison. Enraged at last to find myself a prisoner so long, I swore that if afterwards any one should deliver me, I would kill him without pity, and grant him no other favour but to choose what kind of death he would die ; and therefore, since 'you have delivered me to-day, I give you that choice.'

This discourse afflicted the poor fisherman extremely ; 'I am very unfortunate,' cried he, 'to come hither to do such a piece of good service to one that is so ungrateful. I beg you to consider your injustice, and revoke such an unreasonable oath. Pardon me, and God will in like manner pardon you ; if you will grant me my life, God will protect you from all attempts against yours.' 'No, thy death is resolved on,' said the genie ; 'only choose how thou wilt die.' The fisherman, perceiving the genie to be resolute, was extremely grieved, not so much for himself as for his three children, and bewailed the misery they must be reduced to by his death. He endeavoured still to appease the genie, and said, 'Alas ! be pleased to take pity on me, in consideration of the good service I have done you.' 'I have told thee already,' replied the genie, 'it is for that very reason I must kill thee.' 'It is very strange,' added the fisherman, 'that you should determine to

return evil for good. The proverb says "That he who does good to one who deserves it not, is always ill rewarded." I must confess, I thought it was false: for in effect there can be nothing more contrary to reason or the laws of society. Nevertheless, I find now by cruel experience, that it is but too true.' 'Do not let us lose time,' cried the genie; 'all thy reasonings shall not divert me from my purpose: make haste and tell me which way thou choosest to die.'

Necessity is the mother of invention. The fisherman thought of a stratagem. 'Since, then,' said he, 'I cannot escape death, I submit; but before I choose the manner of death, I conjure you by the great name which was engraven upon the seal of the prophet Solomon, the son of David, to answer me truly the question I am going to ask you.'

The genie, finding himself obliged to give a positive answer by this adjuration, trembled, and replied, 'Ask what thou wilt, but make haste.'

'I wish to know whether you really were in that vase. Dare you swear it by the great name?' 'Yes,' replied the genie; 'I do swear by that great name that I was, and it is a certain truth.' 'In good faith,' answered the fisherman, 'I cannot believe you: the vessel is not capable to hold one of your feet, and how could it be possible that your whole body could be in it?' 'I swear to thee notwithstanding,' replied the genie, 'that I was there just as thou seest me here. Is it possible that thou dost not believe me after this great oath which I have taken?' 'Truly, not I,' said the

fisherman ; ‘ nor will I believe you unless you show it me.’

Upon which the form of the genie was dissolved, and changed itself into smoke, extending itself, as formerly, upon the sea-shore ; and then at last, being gathered together, it began to re-enter the vessel, which it so continued to do successively, by a slow and equal motion, after a smooth and exact way, till nothing was left out, and immediately a voice came forth, which said to the fisherman,



‘ Well, now, incredulous fellow, I am all in the vase ; do not you believe me now ?’

The fisherman, instead of answering the genie, took the cover of lead, and having speedily shut the vase,—‘ Genie,’ he cried, ‘ now it is your turn to beg my favour, and to choose which way I shall put you to death ; but not so, it is better that I should throw you into the sea, whence I took you. And then I will build a house upon the bank, where I will dwell, to give notice to all fishermen who

come to throw in their nets, to beware of such a wicked genie as thou art, who hast made an oath to kill him who shall set thee at liberty.'

The enraged genie did all he could to get out of the vessel again, but it was not possible for him to do so; for the impression of Solomon's seal prevented him. So perceiving that the fisherman had got the advantage of him, he thought fit to dissemble his anger. 'Fisherman,' said he, 'in a pleasant tone, 'take heed you do not what you say; for what I spoke to you before was only by way of jest, and you are to take it no otherwise.' 'O genie!' replied the fisherman, 'thou who wast but a moment ago the greatest of all genii, and now art the least of them, thy crafty discourse will signify nothing to thee, but to the sea thou shalt return: if thou hast stayed in the sea so long as thou hast told me, thou mayst very well stay there till the end of the world. I entreated thee not to take my life, and thou didst reject my prayers; I am obliged to treat thee in the same manner.'

The genie omitted nothing that could prevail upon the fisherman: 'Open the vase,' said he; 'give me my liberty, I pray thee, and I promise to satisfy thee to thy own content.' 'Thou art a mere traitor,' returned the fisherman. 'I should deserve to lose my life if I had the imprudence to trust thee; you would most likely treat me as the Greek king treated the physician Douban. It is a story I have a mind to tell thee, therefore listen to it.'



THE GREEK KING AND DOUBAN THE PHYSICIAN.

THERE was in the country of Zouman, in Persia, a king, who was sorely afflicted with a leprosy. His physicians in vain endeavoured his cure ; and when they were at their wits'-end what to prescribe him, a very able physician, called Douban, arrived at his court.



This physician had learned his science in Greek, Persian, Turkish, Arabian, Latin, Syrian, and Hebrew books ; and besides that he was an expert philosopher, he fully understood the good and bad qualities of all sorts of plants and drugs. As

soon as he was informed of the king's illness, and understood that his physicians had given him up, he dressed himself in his richest robes and presented himself before the king : 'Sire,' said he, 'I know that all your majesty's physicians have not been able to cure you of the leprosy ; but if you will do me the honour to accept my service, I will engage to cure you without the use of medicine.'

The king listened to what he said, and answered, 'If you are able to perform what you promise, I will enrich you and your posterity ; and besides the presents I shall make you, you shall be my chief favourite. Do you assure me, then, that you will cure me of my leprosy, without the use of medicine?' 'Yes, sire,' replied the physician, 'I flatter myself I shall succeed in so doing, and to-morrow I will begin my operations.'

Douban returned to his house, and made a mallet, hollow within, and at the handle he put in his drugs : he made also a ball in such a manner as suited his purpose, with which, next morning, he went to present himself before the king, and, falling down at his feet, kissed the ground.

Douban rose up, and after a profound reverence, told the king he judged it meet that his majesty should take horse, and go to the place where he used to play at mall. The king did so, and when he arrived there, the physician came to him with the mallet, and said to him, 'Sire, exercise yourself with this mallet, and strike the ball with it until you find yourself in a profuse perspiration. When the medicine I have put in the handle of

the mallet is heated with your hand, it will penetrate through your whole body ; you may then leave off, for the medicine will have had its effect. As soon as you are returned to your palace, go into the bath, then go to bed, and when you rise to-morrow, you will find yourself cured.'

The king took the mallet, spurred his horse, and struck the ball, which was returned by his officers that played with him ; he struck it again



and played so long, till he found himself in a perspiration, and then the medicine shut up in the handle of the mallet, had its effect, as the physician said. Upon this the king left off play, returned to his palace, entered the bath, and observed what his physician had prescribed him.

He soon found the good effects of the prescription ; and next morning when he arose, he perceived, with as much wonder as joy, that his leprosy was cured, and his body as clean as if he had never been attacked by that malady. As soon as he was dressed, he came into the hall of

public audience, where he mounted his throne, and received the congratulations of all his courtiers.

The physician Douban, entering the hall, bowed himself before the throne, with his face to the ground. The king, perceiving him, called him, made him sit down by his side, showed him to the assembly, and gave him all the praise he so well deserved. His majesty did not stop here, for there



being a grand entertainment at court on that day, he placed him at his own table to dine with him.

The Greek king, continued the fisherman, was not satisfied with having admitted the physician Douban to his table, but towards evening, when the courtiers were about to depart, he caused him to be clad in a long rich robe, like unto those which his favourites usually wore in his presence ; and besides that, he ordered him two thousand

sequins. The next day, and the day following, he was very familiar with him; in short, this prince, thinking that he could never enough acknowledge the obligations he lay under to that able physician, bestowed every day new favours upon him. But this king had a grand vizier that was avaricious, envious, and naturally capable of all sorts of mischief; he could not see, without envy, the presents that were given to the physician, whose other merits had begun to make him jealous, and therefore he resolved to lessen him in the king's esteem. To effect this, he went to the king, and told him in private that he had some intelligence of the greatest moment to communicate. The king having asked what it was: 'Sire,' said he, 'it is very dangerous for a monarch to put confidence in a man whose fidelity he never tried. Though you heap favours upon the physician Douban, and show him all the familiarity that may be, your majesty does not know but he may be a traitor at the same time, and come on purpose to this court to kill you.' 'From whom have you this,' answered the king, 'that you dare tell it me? Consider to whom you speak, and that you advance a thing which I shall not easily believe.' 'Sire,' replied the vizier, 'I am very well informed of what I have had the honour to represent to your majesty, therefore do not let your dangerous confidence grow to a farther height: if your majesty be asleep, be pleased to awake; for I do once more repeat it, that the physician Douban did not leave the heart of Greece, his country, nor come hither to settle

himself at your court, but to execute that horrible design which I have just now hinted to you.'

'No, no, vizier,' interrupted the king, 'I am certain that this man, whom you consider as a hypocrite and traitor, is one of the best and most virtuous men in the world; and there is no man I regard so much. You know by what medicine, or rather by what miracle, he cured me of my leprosy: if he had had a design upon my life, why did he save me? He needed only have left me to my disease; I could not have escaped: my life was already half gone. Forbear then to fill me with any unjust suspicions: instead of listening to you, I tell you, that from this day forward I will give that great man a pension of a thousand sequins per month for his life; nay, though I did share with him all my riches and dominions, I should never pay him enough for what he has done for me. I perceive it to be his virtue that raises your envy; but do not think that I will be unjustly possessed with prejudice against him.' 'It is not envy which makes me hostile to him, sire,' replied the vizier; 'it is the interest alone that I take in your majesty's preservation: it is my zeal which induces me to give my advice on so important an occasion. If my information is false, I deserve the same punishment that a certain vizier underwent formerly.' 'What had that vizier done worthy of chastisement?' said the Greek king. 'I will tell your majesty,' answered the vizier, 'if you will have the goodness to listen.'

He then related the history of



*THE
VIZIER WHO WAS PUNISHED.*

‘THERE was a king,’ said the vizier, ‘who had a son that loved hunting mightily. He allowed him to divert himself that way very often ; but gave



orders to his grand vizier to attend him constantly, and never to lose sight of him.

‘One hunting-day, the huntsman having roused a deer, the prince, who thought the vizier followed him, pursued the game so far, and with so much earnestness, that he was left quite alone. He stopped, and finding that he had lost his way, endeavoured to return the same way he came, to find out the vizier, who had not been careful enough to find him, and so wandered farther.

‘Whilst he rode up and down without keeping



any road, he met, by the wayside, a handsome lady, who wept bitterly. He stopped his horse, asked who she was, how she came to be alone in that place, and what she wanted. “I am,” answered she, “daughter to an Indian king; as I was taking the air on horseback in the country, I grew sleepy, fell from my horse, who has got away, and I know not what has become of him.” The young prince, taking compassion on her, asked her to get up behind him, which she willingly accepted.

'As they passed by the ruins of a house, the lady signified a desire to alight. The prince stopped his horse, and suffered her to get down ; then he alighted himself, and went near the ruins with his horse in his hand : but you may judge how much he was surprised when he heard the lady within it say these words, "Be glad, my children ; I bring you a handsome young man, and very fat ;" and other voices which answered immediately, "Mamma, where is he, that we may eat him instantly ? for we are very hungry."

'The prince heard enough to convince him of his danger ; and then he perceived that the lady who called herself daughter to an Indian king, was no other than one of those savage demons called ghouls, who stay in remote places, and make use of a thousand wiles to surprise and devour passengers ; so that the prince, being thus frightened, mounted his horse as soon he could.

'The pretended princess appeared that very moment, and perceiving that she had failed in her scheme, she cried, "Fear nothing, prince ! Who are you ? Whom do you seek ?" "I have lost my way," replied he, "and am seeking it." "If you are lost," she said, "recommend yourself to God, He will deliver you from your difficulty."

'After the counterfeit Indian princess had bid the young prince recommend himself to God, he could not believe she spoke sincerely, but thought she was sure of him ; and therefore lifting up his hands to heaven, said, "Cast Thine eyes upon me, I pray Thee, and deliver me from this enemy !"

After this prayer, the ghoul entered the ruins again, and the prince rode off with all possible haste. He happily found his way again, and arrived safe and sound at his father's court, to whom he gave a particular account of the danger he had been in through the vizier's neglect ; upon which the king, being so enraged against that minister, ordered him to be strangled that very moment.

'Sire,' continued the vizier of the Greek king, 'to return to the physician Douban, if you do not take care, the confidence you put in him will be fatal to you : I am very well assured that he is a spy sent by your enemies to attempt your majesty's life. He has cured you, you say : but, alas ! who can assure you of that ? He has perhaps cured you only in appearance, and not radically : who knows but the medicines he has given you may in time have pernicious effects ?'

The Greek king, who was naturally of a weak character, was not able to discover the wicked design of the vizier, nor had he firmness enough to persist in his first opinion. This discourse staggered him. 'Vizier,' said he, 'thou art in the right ; he may be come on purpose to take away my life, which he may easily do by the very smell of some of his drugs. We must consider what is fit for us to do in this case.'

When the vizier found the king in such a temper as he would have him, 'Sire,' said he, 'the surest and speediest method you can take to secure your life, is to send immediately for the physician

Douban, and order his head to be cut off as soon as he comes.' 'In truth,' said the king, 'I believe that is the way we must take to prevent his design.' When he had spoken thus, he called for one of his officers, and ordered him to go for the physician; who, knowing nothing of the king's design, came to the palace in haste. 'Knowest thou,' said the king, as soon as he saw him, 'why I have sent for thee here?' 'No, sire,' answered Douban; 'I wait till your majesty be pleased to inform me.' 'I sent for thee,' replied the king, 'to free myself from thy snares by taking thy life.'

No man can express the surprise of the physician when he heard the sentence of death pronounced against him. 'Sire,' said he, 'why would your majesty take away my life? What crime have I committed?' 'I have been well informed,' added the king, 'that you are a spy, and that you have come to my court only to attempt my life; but to prevent you, I will be sure of yours. Give the blow,' added he to the executioner who was present, 'and deliver me from a perfidious wretch, who came hither on purpose to assassinate me!'

When the physician heard this cruel order, he readily judged that the honours and presents he had received from the king had procured him enemies, and that the weak king was imposed upon. He repented that he had cured him of his leprosy, but it was now too late. 'Is it thus,' replied the physician, 'that you reward me for curing you?' The king would not hearken to him, but ordered the executioner a second time to strike

the fatal blow. The physician then had recourse to his prayers. 'Alas ! sire,' cried he, 'prolong my days, and God will prolong yours ; do not put me to death, lest God treat you in the same manner.'

The fisherman broke off his discourse here, to apply it to the genie in the vase. 'Well, genie,' said he, 'you see that what passed betwixt the Greek king and his physician Douban is exactly the same as what has happened between us.'

The Greek king (continued he), instead of having regard to the prayers of the physician, who begged him for God's sake to spare him, cruelly replied to him, 'No, no ; you must die, otherwise you may take away my life with as much subtleness as you cured me.' The physician melting into tears, and bewailing himself sadly for being so ill rewarded by the king, prepared for death. The executioner bound up his eyes, tied his hands, and went to draw his scimitar.

Then the courtiers, who were present, being moved with compassion, begged the king to pardon him, assuring his majesty that he was not guilty of the crime laid to his charge, and that they would answer for his innocence ; but the king was inflexible, and answered them so as they dared not to say any more about the matter.

The physician being on his knees, his eyes tied up, and ready to receive the fatal blow, addressed himself once more to the king. 'Sire,' said he, 'since your majesty will not revoke the sentence of death, I beg, at least, that you will give me leave to return

to my house, to give orders about my burial, to bid farewell to my family, to give alms, and to bequeath my books to those who are capable of making good use of them. I have one in particular I would present to your majesty : it is a very precious book, and worthy to be laid up very carefully in your treasury.' 'Well,' replied the king, 'why is that book so precious as you talk of?' 'Sire,' said the physician, 'because it contains an infinite number of curious things, of which the chief is, that when you have cut off my head, if your majesty will give yourself the trouble to open the book at the sixth leaf, and read the third line of the left page, my head will answer all the questions you ask it.' The king, being curious to see such a wonderful thing, deferred his death till next day, and sent him home under a strong guard.

The physician, during that time, put his affairs in order ; and the report being spread, that an unheard-of prodigy was to happen after his death, the viziers, emirs, officers of the guard, and, in a word, the whole court, repaired next day to the hall of audience, that they might be witnesses of it.

The physician Douban was soon brought in, and advanced to the foot of the throne, with a great book in his hand : there he called for a vase, upon which he laid the cover that the book was wrapped in, and presenting the book to the king, 'Sire,' said he, 'take that book, if you please, and as soon as my head is cut off, order that it may be put into the vase upon the cover of the book ; as soon as it is put there, the blood will stop ; then open the

book, and my head will answer your questions. But, sire,' added Douban, ' permit me once more to implore your mercy. For God's sake, grant my request—I protest to you that I am innocent.' 'Your prayers,' answered the king, 'are in vain; and if it were for nothing but to hear your head speak after your death, it is my will you should die.' As he said this, he took the book out of the physician's hand, and ordered the executioner to do his duty.



The head was so dexterously cut off, that it fell into the vase, and was no sooner laid upon the cover of the book, than the blood stopped ; then, to the great surprise of the king and all the spectators, it opened its eyes, and said, 'Will your majesty be pleased to open the book?' The king opened it, and finding that one leaf was, as it were,

glued to another, that he might turn it with more ease, he put his finger to his mouth, and wet it with his spittle. He did so till he came to the sixth leaf, and finding no writing on the place where he was bid to look for it. 'Physician,' said he to the head, 'there is no writing.' 'Turn over some more leaves,' replied the head. The king continued to turn over, putting always his finger to his mouth, until the poison, with which each leaf had been dipped, came to have its effect; the king found himself all of a sudden taken with an extraordinary fit, his eyesight failed him, and he fell down at the foot of his throne in great convulsions.

When the physician Douban, or rather his head, saw that the poison had taken effect, and that the king had but a few moments to live. 'Tyrant,' it cried, 'now you see how princes are treated, who, abusing their authority, cut off innocent men. God punishes, soon or late, their injustice and cruelty.' Scarce had the head spoken these words, when the king fell down dead, and the head itself lost what life it had.

As soon as the fisherman had concluded the history of the Greek king, and his physician Douban, he addressed the genie, whom he still kept shut up in the vase. 'If the Greek,' said he, 'would have suffered the physician to live, God would also have suffered him to live; but he rejected his most humble prayers; and it is the same with thee, O genie. Could I have prevailed with thee to grant me the favour I demanded, I should now have had pity upon thee; but since, notwith-

standing the extreme obligation thou wast under to me for having set thee at liberty, thou didst persist in thy design to kill me, I am obliged in my turn to be as hardhearted to thee.'

'My good friend,' once more replied the genie, 'I entreat thee not to be guilty of so cruel a thing; consider that it is not good to avenge one's self, and that, on the other hand, it is commendable to do good for evil; do not treat me as Imama treated Ateca formerly.' 'And how was that?' asked the fisherman. 'If you wish to know, open this vase,' answered the genie. 'Do you think that I can be in a humour to tell stories in so strait a prison? I will tell you as many as you please when you let me out.' 'No,' said the fisherman, 'I will not let thee out—it is in vain to talk of it; I am just going to throw thee into the bottom of the sea.' 'Hear me one word more,' cried the genie: 'I promise to do thee no hurt; nay, far from that, I will show thee a way how thou mayst become exceedingly rich.'

The hope of delivering himself from poverty prevailed with the fisherman. 'I would listen to thee,' said he, 'were there any credit to be given to thy word; swear to me by the great name, that you will faithfully perform what you promise, and I will open this vase; I do not believe you will dare to break such an oath.'

The genie swore to him, and the fisherman immediately took off the covering of the vase. At that very instant the smoke came out, and the genie having resumed his form as before, the first

thing he did was to kick the vase into the sea. This action frightened the fisherman. 'Genie,' said he, 'what is the meaning of that; will not you keep the oath you made just now? And must I say to you, as the physician Douban said to the Greek king? Suffer me to live, and God will prolong your days!' The genie laughed at his fear,



and answered, 'No; fisherman, be not afraid; I only did it to divert myself, and to see if thou wouldst be alarmed; but to persuade thee that I am in earnest, take thy nets, and follow me.' As he spoke these words, he walked before the fisherman, who, having taken up his nets, followed him; but with some distrust. They passed by the town, and came to the top of a mountain, from whence they descended into a vast plain, which brought them to a great lake that lay betwixt four hills.

When they came to the side of the lake, the genie said to the fisherman, 'Cast in thy nets, and take fish.' The fisherman did not doubt to catch some, because he saw a great number in the pond ; but he was extremely surprised when he found they were of four colours ; that is to say, white, red, blue, and yellow. He threw in his nets, and brought out one of each colour. Having never seen the like, he could not but admire them, and, judging that he might get a considerable sum for them, he was very joyful. 'Carry these fish to the palace,' said the genie, 'and present them to the sultan, and he will give you more money for them than ever you had in your life. You may come every day to fish in this lake, and I give thee warning not to throw in thy nets above once a day ; otherwise you will repent it. Take heed, and remember my advice ; if you follow it exactly, you will do well.' Having spoken thus, he struck his foot upon the ground, which opened, and shut after it had swallowed up the genie.

The fisherman, being resolved to follow the genie's advice exactly, forbore casting in his nets a second time ; but returned to the town very well satisfied with his fish, and making a thousand reflections upon his adventure. He went straight to the sultan's palace, to present the fish.

The sultan was surprised when he saw the four fish which the fisherman presented him. He took them up one after another, and beheld them with attention ; and, after having admired them a long time, he said to his prime vizier, 'Take these fish

and carry them to the cook, that the emperor of the Greeks has sent me. I cannot imagine but they must be as good as they are beautiful.'

The vizier carried them himself to the cook, and, delivering them into her hands, 'Look ye,' said he, 'here are four fish newly brought to the sultan; he orders you to dress them;' and, having said so,



he returned to the sultan, his master, who ordered him to give the fisherman four hundred pieces of gold of the coin of that country, which he did.

The fisherman, who had never seen so much cash in his lifetime, could scarce believe his own good fortune, but thought it must needs be a dream, until he found it to be real, when he provided necessaries for his family with it.

As soon as the cook had cleaned the fish, she put them upon the fire in a vessel, with oil ; and, when she thought them fried enough on one side, she turned them upon the other. But, wonderful to relate ! scarce were they turned, when the wall of the kitchen opened, and in came a young lady of wonderful beauty and majestic size. She was



clad in flowered satin, after the Egyptian manner, with pendants in her ears, a necklace of large pearl, and bracelets of gold, garnished with rubies, with a rod of myrtle in her hand. She came towards the vessel, to the great amazement of the cook, who continued immovable at the sight,

and, striking one of the fish with the end of the rod, she said : 'Fish, fish, are ye doing your duty ?' The fish having answered nothing, she repeated these words, and then the four fish lifted up their heads all together, and said to her, 'Yes, yes ; if you reckon, we reckon ; if you pay your debts, we pay ours ; if you fly, we overcome, and are content.' As soon as they had finished these words, the lady overturned the vessel, and entered again into the open part of the wall, which shut immediately, and became as it was before.

The cook was mightily frightened at this, and, recovering herself, went to take up the fish that fell upon the hearth, but found them blacker than coal, and not fit to be carried to the sultan. She was grievously troubled at it, and fell a-weeping most bitterly. 'Alas !' said she, 'what will become of me ? If I tell the sultan what I have seen, I am sure he will not believe me, but will be mightily enraged against me.'

Whilst she was in this distress, the grand vizier entered and asked her if the fish were ready ? She told him all that had happened, which, we may easily imagine, astonished him mightily ; but, without speaking a word of it to the sultan, he invented an excuse that satisfied him, and sending immediately for the fisherman, bid him bring four more such fish, for a misfortune had befallen the other, that they were not fit to be carried to the sultan. The fisherman, without saying anything of what the genie had told him, in order to excuse himself from bringing them that very day, told the vizier

he had a great way to go for them, but would certainly bring them to-morrow.

Accordingly the fisherman went away by night, and coming to the lake, threw in his nets betimes next morning, took four such fish as the former, and brought them to the vizier at the hour appointed. The minister took them himself, carried



them to the kitchen, and, shutting himself up all alone with the cook, she prepared them, and put them on the fire, as she had done the four others the day before; when they were dressed on the one side, she turned them upon the other. The kitchen wall opened, and the same lady came in with the myrtle in her hands, struck one of the fish, spoke to it as before, and all four gave her the same answer.

After the four fish had answered the young lady, she overturned the vessel with her rod, and retired

into the same place of the wall from whence she came out, the grand vizier being witness to what passed. 'This is too surprising and extraordinary,' he cried, 'to be concealed from the sultan. I will inform him of this prodigy ;' which he did accordingly, and gave him a faithful account of all that had happened.

The sultan, being much surprised, was mighty impatient to see this himself. To this end, he sent immediately for the fisherman, and said to him, 'Friend, cannot you bring me four more such fish ?' The fisherman replied, 'If your majesty will be pleased to allow me three days' time, I will do it.' Having obtained this time, he went to the lake immediately, and, at the first throwing in of his net, he took four such fish, and brought them presently to the sultan, who was so much the more rejoiced at it, that he did not expect them so soon, and ordered him other four hundred pieces of gold. As soon as the sultan had got the fish, he ordered them to be carried into his own cabinet, with all that was necessary to dress them ; and shut himself up there with his vizier, who put them in a proper vessel on the fire, and when they were done on one side, he turned them upon the other. Then the wall of the cabinet opened ; but, instead of the young lady, there came out a black, in the habit of a slave, and of a gigantic stature, with a great green rod in his hand. He advanced to the vessel, and touching the fish with his rod, he cried out with a terrible voice, 'Fish, fish, are ye doing your duty ?' At these words, the fish

raised up their heads, and answered: 'Yes, yes, we are: if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we overcome, and are content.' The fish had no sooner finished these words, than the black overturned the vessel into the middle of the cabinet, and reduced the fish to a state of cinders. Having done this, he retired fiercely, and entering into the hole in the wall, it shut, and appeared just as it was before.



'After what I have seen,' said the sultan to the vizier, 'it will not be possible for me to be easy in my mind. These fish, without doubt, signify something extraordinary, in which I have a mind to be satisfied.' He sent for the fisherman; and when he arrived, the sultan said to him: 'Fisherman, the fish you have brought me make me very uneasy; where dost thou catch them?' 'Sire,' answered he, 'I fished for them in a lake situated in the midst of four hills, beyond the mountain that we see from

hence.' 'Do you know that lake?' said the sultan to the vizier. 'No, sire,' replied the vizier; 'I never heard of it, though I have hunted in the vicinity of the mountain and beyond it nearly sixty years.' The sultan asked the fisherman 'how far the lake might be from the palace?' The fisherman answered, 'it was not above three hours' journey.' Upon this assurance, and there being day enough beforehand, the sultan commanded all his court to take horse, and the fisherman served them for a guide. They all ascended the mountain, and at the foot of it they saw, to their great surprise, a vast plain, that nobody had observed till then; and at last they came to the lake, which they found situated exactly among four hills, as the fisherman had said. The water of it was so transparent that they observed all the fish to be like those which the fisherman had brought to the palace.

The sultan stayed upon the bank of the lake, and, after beholding the fish with admiration, he demanded of his emirs, and all his courtiers, if it was possible they had never seen this lake, which was so close to the city. They all answered, that they had never so much as heard of it.

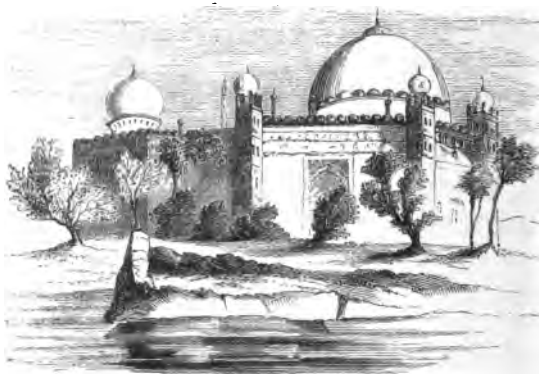
'Since you all agree then,' said he, 'that you never heard of it, and as I am no less astonished than you are at this novelty, I am resolved not to return to my palace till I know how this lake came hither, and why all the fish in it are of four colours.' Having spoken thus, he ordered his court to encamp; and immediately his pavilion, and the tents of his household, were planted upon the banks of the lake.

When night came, the sultan retired under his pavilion, and spoke to the grand vizier by himself thus: 'Vizier, my mind is very uneasy; this lake transported hither—the black that appeared to us in my closet—and the fish that we heard speak—all this so much excites my curiosity, that I cannot resist the impatient desire that I have to be satisfied in it. To this end I am resolved to withdraw alone from the camp, and I order you to keep my absence secret. Stay in my pavilion, and to-morrow morning, when the emirs and courtiers come to attend my levee, tell them that I am somewhat indisposed, and have a mind to be alone; and the following days tell them the same thing, till I return.'

The grand vizier said several things to divert the sultan from his design: he represented to him the danger to which he might be exposed, and that all his labour might perhaps be in vain. But it was to no purpose: the sultan was resolved on it, and would go. He put on a suit fit for walking, and took his scimitar; and as soon as he saw that all was quiet in the camp, he set out alone, and went over one of the hills without much difficulty. He found the descent still more easy, and when he came to the plain, walked on till the sun arose; and then he saw before him, at a considerable distance, a great building. He rejoiced at the sight, in hopes to be informed there of what he had a mind to know. When he came near, he found it was a magnificent palace, or rather a very strong castle, of fine black polished marble, and covered with fine steel, so bright that it was like a mirror. Being mightily

pleased that he had so speedily met with something worth his curiosity, he stopped before the front of the castle, and considered it with much attention.

He then advanced towards the folding-doors, one of which was open : though he might have entered when he would, yet he thought it best to knock. He knocked at first softly, and waited for some time ; but seeing no one, and supposing they had not heard him, he knocked harder the second time ; but neither seeing nor hearing anyone, he knocked again and again. But



no one appearing, it surprised him extremely ; for he could not think that a castle so well in repair was without inhabitants. 'If there be no person there,' said the sultan to himself, 'I have nothing to fear ; and if there be anyone I have wherewith to defend myself.'

At last he entered, and when he came within the porch he cried, 'Is there no one here to receive a stranger who is in want of refreshment as he passes by?' He repeated the same two or three times as loud as he could ; still there was no answer.

This silence increased the sultan's astonishment ; he came into a spacious court, and looking on all sides, he could not discover a living creature. He entered the great halls, which were hung with silk tapestry, the alcoves and sofas were covered with stuffs of Mecca, and the porches with the richest stuffs of the Indies, mixed with gold and silver. He came afterwards to a most wonderful saloon, in the middle of which there was a large reservoir, with a lion of massive gold at each corner ; streams of water issued from the mouths of the four lions, and in falling appeared to break into a thousand diamonds and pearls, which formed a good addition to a fountain that sprang from the middle of the basin, and rose almost to the top of a dome, beautifully painted in the arabesque style.

The castle, on three sides, was encompassed by a garden, with flower-pots, fountains, groves, and a thousand other beauties, a multitude of birds filled the air with their harmonious notes, and always stayed there ; nets being spread over the trees, and fastened to the palace, to keep them in. The sultan walked for a long time from apartment to apartment, where he found everything very grand and magnificent. Being tired with walking, he sat down in an open cabinet, which had a view over the garden, and there reflecting upon what he had already seen, and did then see, all of a sudden he heard the voice of one complaining, accompanied with lamentable cries. He listened with attention, and heard distinctly these sad words : ' O Fortune ! thou who wouldst not suffer me longer to enjoy a

happy lot, and hast made me the most unfortunate man in the world, forbear to persecute me, and, by a speedy death, put an end to my sorrows. Alas! is it possible that I am still alive after so many torments as I have suffered !

The sultan, being affected with these pitiful complaints, rose up, and made towards the place where he heard the voice ; and when he came to the gate of the great hall, he opened it, and saw a handsome young man, richly habited, set upon a throne raised a little above the ground. Melancholy was painted in his looks. The sultan drew near, and saluted him : the young man returned him his salute by a low bow with his head ; but not being able to rise up, he addressed the sultan : ‘ My lord, I am very well satisfied that you deserve I should rise to receive you, and do you all possible honour ; but I am hindered from doing so by a very sad reason, and therefore hope you will not take it amiss.’ ‘ My lord,’ replied the sultan, ‘ I am very much obliged to you for having so good an opinion of me : as to the reason of your not rising, whatever may be your motive, I willingly accept your apology. Being drawn hither by your complaints, and affected by your grief, I come to offer you my assistance ; would to God that it lay in my power to ease you of your trouble ! I would do my utmost to effect it. I flatter myself that you will willingly tell me the history of your misfortunes ; but pray tell me first the meaning of the lake near the palace, where the fish are of four colours ? what this castle is ? how you came to be here ? and why you are alone ?’

Instead of answering these questions, the young man began to weep bitterly. 'Oh, how inconstant is Fortune!' cried he; 'she takes pleasure in pulling down those men she had raised up. Where are they who enjoy quietly the happiness which they hold of her, and whose day is always clear and serene?'

The sultan, moved with compassion to see him in that condition, prayed him forthwith to tell him the cause of his excessive grief. 'Alas, my lord,' replied the young man, 'how is it possible but I should grieve? and why should not my eyes be inexhaustible fountains of tears?' At these words, lifting up his robe, he showed the sultan that he was man only to his waist, and that the other half of his body was black marble.

You may easily imagine that the sultan was strangely surprised when he saw the deplorable condition of the young man. 'That which you show me,' said he, 'fills me with horror, but at the same time excites my curiosity; I am impatient to hear your history which no doubt is very strange, and I am persuaded that the lake and the fish make some part of it; therefore, I entreat you to tell it me. You will find some comfort in it, since it is certain that unfortunate people find some sort of ease in telling their misfortunes.' 'I will not refuse you this satisfaction,' replied the young man, 'although I cannot do it without renewing my grief. But I give you notice beforehand, to prepare your ears, your mind, and even your eyes, for things which surpass all that the most extraordinary imagination can conceive.'



THE STORY OF THE KING OF THE BLACK ISLES.

‘YOU must know, my lord,’ continued the young man, ‘that my father, who was called Mahmoud, was king of this country. This is the kingdom of the Black Isles, which takes its name from the four little neighbouring mountains : for those mountains were formerly isles ; the capital, where the king, my father, had his residence, was situated on the spot which is now occupied by the lake.

‘The king, my father, died when he was seventy years of age. I had no sooner succeeded him than I married ; and the lady I chose to share the royal dignity with me was my cousin. I had all the reason imaginable to be satisfied in her love to me ; and, for my part, I had so much tenderness for her, that nothing was comparable to the good understanding betwixt us, which lasted five years ; at the end of which time, I perceived the queen no longer loved me.

‘One day, after dinner, while she was at the bath, I felt inclined to sleep, and lay down upon a sofa ; two of her ladies who were then in my chamber came and sat down, one at my head, the other at my

feet, with fans in their hands to moderate the heat, and to hinder the flies from troubling my slumbers. They thought I was asleep, and spoke very low : but I only shut my eyes, and heard every word they said.

“ “ Is it not a pity,” one of them said to the other, “ that the queen does not love our king, who is such an amiable prince ?” “ Ay, certainly,” replies the other ; “ for my part I do not understand it.



And I know not why she goes out every night, and leaves him alone : is it possible that he does not perceive it ?” “ Alas !” says the first, “ how should he perceive it ? She mixes every evening in his drink the juice of a certain herb, which makes him sleep so sound all night, that she has time to go where she pleases.”

‘ You may guess, my lord, how much I was surprised at this discourse, and with what sentiments it inspired me : yet, whatever emotions it aroused within me, I had command enough over myself to

dissemble them. I pretended to awake without having heard the conversation.

‘The queen returned from the bath : we supped together, and before we went to bed, she presented me with a cup of water such as I was accustomed to drink ; but instead of putting it to my mouth, I went to a window that stood open, and threw out the water without her perceiving me, and put the cup again into her hands, to persuade her I had drunk it.

‘We then retired to rest ; and soon after, believing that I was asleep, though I was not, she got up with so little precaution that she said, so loud that I could hear it distinctly, “Sleep, and mayst thou never wake more.” She dressed herself speedily, and went out of the chamber.

‘The queen had no sooner quitted me than I got up, dressed me in haste, took my scimitar, and followed her so quickly that I soon heard the sound of her feet before me, and then walked softly after her, for fear of being heard. She passed through several gates, which opened upon her pronouncing some magical words ; and the last she opened was that of the garden, which she entered : I stopped at that gate, that she might not perceive me, and looking after her as far as I could in the night, I perceived that she entered a little wood, the walks of which were enclosed by a thick hedge. I went thither by another way, and slipping behind the hedge of a long walk, I perceived that she was accompanied by a man.

‘I gave good heed to their discourse, and heard

her say thus : " I do not deserve," said the queen to her lover, " to be upbraided by you for want of diligence ; you know very well what hinders me. But if all the marks of love that I have already given you be not enough, I am ready to give you greater marks of it : you need but command me : you know my power. I will, if you desire it, before sunrise, change this great city, and this fine palace, into frightful ruins, which shall be inhabited only by wolves, owls, and ravens. Shall I transport all the stones of these walls, so solidly built, beyond Mount Caucasus, and out of the bounds of the habitable world ? Speak but the word, and all those places shall be changed."

' As the queen finished these words, she and her lover came to the end of the walk ; turned to enter another, and passed before me. I had already drawn my scimitar, and her lover being next me, I struck him in the neck, and made him fall to the ground. I thought I had killed him, and therefore retired speedily, without making myself known to the queen.

' As I crossed the garden to return to the palace, I heard the queen cry out lamentably ; and judging by that how much she was grieved, I was pleased that I had spared her life.

' When I returned to my chamber, I went again to bed and fell asleep ; and when I awoke next morning, found the queen by my side.

' I cannot tell you whether she slept or feigned it, but I got up without making any noise, and went to my closet, where I finished dressing. I after-

wards went and held my council; and on my return, the queen was clad in mourning, her hair dishevelled and torn. She presented herself before me, and said: "Sire, I come to beg your majesty not to be surprised to see me in this condition. The intelligence of three events that I have just now received all at once, are the occasion of my



heavy grief, of which the tokens you see are but very faint resemblances." "Alas, what is that news, madam?" said I. "The death of the queen, my dear mother," replied she; "that of the king, my father, killed in battle; and that of one of my brothers, who fell down a precipice."

'I was not ill pleased that she made use of this pretext to hide the true cause of her grief, and I thought she had not suspected me of having killed her lover. "Madam," said I, "I am so far from

blaming your grief, that I assure you I am not insensible to the cause; I should very much wonder if you were not affected by such a loss. Mourn on, your tears are so many proofs of your good-nature; but I hope, however, that time and reason will moderate your grief."

'She retired into her apartment, where, giving herself wholly up to sorrow, she spent a whole year in weeping and bewailing the death of her lover. At the end of that time she begged leave of me to build a mausoleum for herself within the palace, where she would continue to pass the remainder of her days. I agreed to it, and she built a stately palace with a cupola that may be seen here, and she called it the Palace of Tears.

'Yet, with all her enchantments, she could not cure her lover: he was not only unable to walk, and to help himself, but had also lost the use of his speech, and gave no sign of life, but only by his looks. Though the queen had no other consolation but to see him, and to say to him all that her foolish passion could inspire her with, yet every day she made him two long visits. I was very well informed of all this, but pretended to know nothing of it.

'One day I went out of curiosity to the Palace of Tears, to see how the princess employed herself, and concealed myself in a place where I could see and hear what passed.

'I listened for some time to the tender things which she said to her lover; till at last I lost all patience; and, discovering myself, came up to her

and said, "Madam, you have mourned enough—it is time to give over this sorrow, which dishonours us both; you forget what you owe to me and yourself." "Sire," replied she, "if you have any regard left for me, I beseech you to put no force upon me; allow me to give myself up to mortal grief; it is impossible for time to lessen it."

'When I found that my arguments, instead of bringing her to her duty, served only to increase her rage, I gave over and retired. She continued every day to visit her lover, and for two whole years gave herself up to excessive grief.

'I went a second time to the Palace of Tears, while she was there; I hid myself again, and heard her speak in a manner still more tender than before.

'I must confess, my lord, I was enraged at her words; for in truth, this cherished lover, this adored mortal, was not such a one as you would imagine him to have been—he was a black Indian, a native of that country. I was, as I have said, so enraged at this discourse, that I discovered myself all of a sudden, and addressing myself in a strain similar to what I had just heard from her lips, I said, "O tomb! why do you not swallow up that monster in nature? or rather, why do not you consume both the lover and the mistress?"

'I scarce had finished these words, when the queen, who sat by the black, rose up like a fury: "Ah, wretch!" she exclaimed, "thou art the cause of my grief; do not think but that I know it. I have dissembled it but too long; it is thy barbarous hand which hath brought the object

of my love to this lamentable condition ; and you are so hard-hearted as to come and insult a despairing lover." "Yes," said I, in rage, "it was I who chastised that monster, according to his desert : I ought to have treated thee in the same manner ; I repent now that I did not do it, thou hast abused



my goodness too long." As I spoke these words, I drew out my scimitar, and lifted up my hand to punish her ; but she, steadfastly beholding me, said with a jeering smile, "Moderate thy anger." At the same time she pronounced words which I did not understand, and afterwards added, "By virtue of my enchantments, I command thee immediately to

become half marble and half man." Immediately, my lord, I became such as you see me, already a dead man among the living, and a living man among the dead.

'After this cruel enchantress, unworthy of the name of a queen, had transformed me thus, and brought me into this hall, by another enchantment she destroyed my capital, which was very flourishing and full of people ; she annihilated the palaces, public places, and markets ; turned the site of the whole city into a lake ; and, as you may perceive, rendered the neighbouring country desolate. The fish of four colours in the lake are the four sorts of people of different religions that inhabited the place. The white are the Mussulmen ; the red, the Persians, who worshipped the fire ; the blue, the Christians ; and the yellow, the Jews. The four little hills were the four islands that gave name to this kingdom. I learned all this from the enchantress, who, to add to my affliction, told me with her own mouth those effects of her rage. But this is not all ; her revenge was not satisfied with the destruction of my empire and my enchantment, for she comes every day, and gives me over my naked shoulders a hundred blows with a thong made of bull's hide, which makes me all over blood ; and when she has done so, covers me with a coarse stuff of goat's hair, and throws over it this robe of brocade that you see, not to do me honour, but to mock me.'

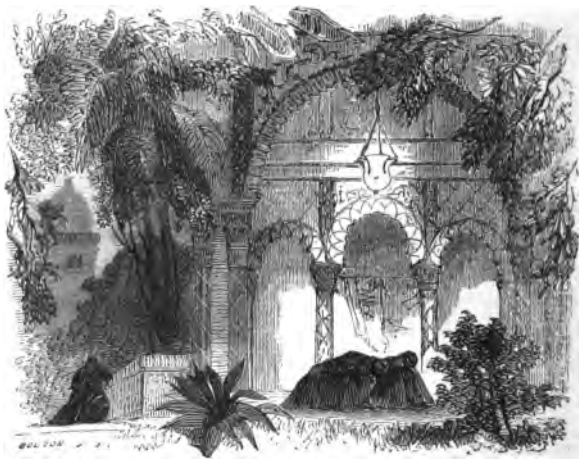
At this part of the discourse, the young king could not withhold his tears.

The sultan, being much moved by the recital of so strange a story, and animated to revenge this unfortunate prince, said to him : ' Tell me where this perfidious enchantress resides, and where also her infamous lover may be, who is buried before his death ? ' ' My lord,' replied the prince, ' her lover, as I have already told you, is in the Palace of Tears, in a tomb in form of a dome, and that palace joins to this castle on the side of the gate. I cannot precisely tell whither the enchantress retires, but every day at sunrise she goes to see her lover, after having inflicted on me the punishment I mentioned.'

' Oh, unfortunate prince,' said the sultan, ' you can never enough be bewailed ! Nobody can be more sensibly touched with your condition than I am ; never did such an extraordinary misfortune befall any man. There is nothing wanting but one thing, the revenge which is due to you, and I will omit nothing that can be done to procure it.'

While the sultan discoursed upon this subject with the young prince, he told him who he was, and for what end he entered the castle, and thought on a way to revenge him, which he communicated to him. They agreed upon the measures they were to take for effecting their design, but deferred the execution of it till the next day. In the meantime, the night being far spent, the sultan took some rest ; but the poor young prince passed the night without sleep, as usual, having never slept since he was enchanted ; but he conceived some hopes of being speedily delivered from his misery.

Next morning the sultan got up before day, and, in order to execute his design, he hid in a corner his upper garment that would have been cumbersome to him, and went to the Palace of Tears. He found it illuminated by a multitude of torches of white wax, and a delicate scent issued from several boxes of fine gold, of admirable workmanship, all ranged in excellent order. As soon as he



saw the black, he drew his scimitar, killed the wretch without resistance, dragged his corpse into the court of the castle, and threw it into a well. After this, he went and lay down in the black's place, took his scimitar with him under the counterpane, and lay there to execute what he had designed.

The enchantress arrived in a little time: she first went into the chamber where her husband, the king of the Black Islands, was, stripped him, and

beat him in a most barbarous manner. The poor prince filled the palace with his lamentations to no purpose, and conjured her, in the most affecting manner, to take pity on him : but the cruel woman would not give over till she had given him a hundred blows. ‘ You had no compassion on my lover,’ said she, ‘ and you are to expect none from me.’

After the enchantress had given the king, her husband, a hundred blows, she put on again his covering of goat’s hair and his brocade gown over all ; she went afterwards to the Palace of Tears, and as she entered the same, she renewed her tears and lamentations ; then approaching the couch where she thought her lover still was, ‘ Alas !’ said she, addressing herself to the sultan, while she thought she spoke to the black, ‘ my soul ! my life ! will you always be silent ? Are you resolved to let me die, without giving me so much comfort as to tell me that you love me ? My soul ! speak one word to me, at least, I conjure you !’

The sultan, pretending as if just awakened out of a deep sleep, and counterfeiting the language of the blacks, answered the queen in a solemn tone, ‘ There is no strength or power but in Allah alone, who is all-powerful !’ At these words the enchantress, who did not expect them, gave a great shout, to signify her excessive joy. ‘ My dear !’ exclaimed she, ‘ do not I deceive myself ? Is it certain that I hear you, and that you speak to me ?’ ‘ Unhappy wretch !’ said the sultan, ‘ art thou worthy that I should answer thy discourse ?’ ‘ Alas !’ replied the queen, ‘ why do you reproach me thus ?’ ‘ The

cries,' replied he, 'the groans and tears of thy husband, whom thou treatest every day with so much indignity and barbarity, hinder me from sleeping night and day. I should have been cured long ago, and have recovered the use of my speech hadst thou disenchanted him : that is the cause of my silence, which you complain of.' 'Very well,' said the enchantress, 'to pacify you, I am ready to do what you will command me : would you that I restore him as he was ?' 'Yes,' replied the sultan ; 'make haste to set him at liberty, that I be no more disturbed with his cries.'

The enchantress went immediately out of the Palace of Tears ; she took a cup of water, and pronounced words over it which caused it to boil as if it had been on the fire. She went afterwards to the hall to the young king her husband, and threw the water upon him, uttering a few words. She had scarce spoken these words, when the prince recovered his first shape. The enchantress then said to him, 'Get thee gone from this castle, and never return here on pain of death !' The young king, yielding to necessity, went away from the enchantress without replying a word. He concealed himself in the neighbourhood, where he impatiently awaited the completion of the sultan's design, the commencement of which had been so successful. Meanwhile, the enchantress returned to the Palace of Tears ; and, supposing that she still spoke to the black, said : 'My love, I have done what you ordered me ; nothing therefore now prevents your recovery.'

The sultan continued to counterfeit the language of the blacks : 'That which you have just now done,' said he, 'signifies nothing to my cure. You have destroyed only a part of the evil ; but you must strike at the root.' 'My beloved,' replied she, 'what do you mean by the root ?' 'Unfortunate woman,' replied the sultan, 'dost thou not understand that I mean the town and its inhabitants, and the four islands, which thou hast destroyed by thy magic ?' The fishes every night, at midnight, raise their heads out of the pond, and cry for vengeance against thee and me. This is the true cause of the delay of my recovery. Go speedily, restore things as they were ; and, at thy return, I will give thee my hand, and thou shalt help me to rise.'

The enchantress, filled with hopes from these words, cried out in a transport of joy, 'My heart ! my soul ! you shall soon be restored to your health, for I will immediately do what you command me !' Accordingly she went that moment ; and when she came to the border of the lake, she took a little water in her hand, and sprinkling it, pronounced some words over the fish and the lake, and the city was restored that very minute. The fish became men, women, and children ; Mahometans, Christians, Persians, or Jews ; freemen, or slaves, as they were before ; every one having recovered his natural form. The houses and shops were immediately filled with their inhabitants, who found all things as they were previous to the change. The sultan's numerous retinue, who found themselves encamped

in the largest square, were astonished to see themselves in an instant in the middle of a large, fine, and well-peopled city.

The enchantress, as soon as she had made this wonderful change, returned with all diligence to the Palace of Tears, that she might reap the fruits of her labours. 'My dear lord,' cried she, as she entered, 'I come to rejoice with you for the return



of your health. I have done all that you have required of me; then, pray rise, and give me your hand.' 'Come near, then,' said the sultan, still imitating the manner of the blacks. She did so. 'Nearer still,' he cried. She obeyed. Then raising himself up, he seized her so suddenly by the arm, that she had no opportunity of recognising who it was, and, with one stroke of his sabre, he separated her body in two.

Having done this, he went to seek for the prince

of the Black Isles, who waited for him with the greatest impatience. 'Rejoice, prince,' said he, embracing him; 'you have nothing more to fear, for your cruel enemy no longer exists.'

The young prince thanked the sultan in a way which proved that his heart was truly penetrated with gratitude; wishing him a long life and the greatest prosperity.

'May you also live happily and at peace in your capital,' replied the sultan to him; 'and should you hereafter have a wish to visit mine, which is so near, I shall receive you with the truest pleasure, and you shall be as highly honoured and respected as in your own.' 'Powerful monarch,' answered the prince, 'to whom I am so much indebted, do you think you are very near your capital?' 'Certainly,' replied the sultan, 'I think so; at least that I am not more than four or five hours' journey.' 'It is a whole year's journey,' added the prince; 'although I believe you might come here in the time you mention, because mine was enchanted; but since it is no longer so, things are changed. This, however, shall not prevent my following you, were it necessary, to the very extremity of the earth. You are my liberator! And to show you every mark of my gratitude, as long as I live I shall freely accompany you, and resign my kingdom without regret.'

The sultan was extremely surprised to find that he was so distant from his dominions, and could not comprehend how it happened; but the young king of the Black Isles convinced him so fully of

the possibility that he no longer doubted it. 'It matters not then,' resumed the sultan; 'the trouble of returning to my dominions will be sufficiently recompensed by the satisfaction arising from having assisted you, and from having acquired a son in you, for, as you will do me the honour to accompany me, I shall look upon you as such; and



having no children of my own, I from this moment make you my heir and successor.' The interview between the sultan and the king of the Black Isles was terminated by the most affectionate embraces; after which the young prince prepared for his journey. In three weeks he was ready to depart, greatly regretted by his court and subjects, who received from his hands a near relation of his as their king.

At length the sultan and the prince set out, with

a hundred camels laden with inestimable riches, which had been selected from the treasury of the young king, and, accompanied by fifty handsome nobles well mounted and equipped. Their journey was a pleasant one ; and when the sultan, who had despatched couriers to give notice of his arrival and relate the reason of his delay, drew near to his capital, the principal officers whom he had left there came to receive him, and to assure him that his long absence had not occasioned any change in his empire. The inhabitants also crowded to meet and welcome him with acclamations, and made public rejoicings, which lasted for several days.

The fisherman, as he had been the first cause of the deliverance of the young king, was overwhelmed by the sultan with rewards, which made him and his family rich and happy for the rest of their days.







*THE ADVENTURES OF SINDBAD
THE SAILOR;*

OR,

THE OLD MAN OF THE SEA.

I DISSIPATED, said Sindbad, in announcing the account of his adventures, the greatest part of my patrimony in youthful extravagances; but seeing my folly, I at length became convinced that riches applied to such purposes as I had employed them were of little avail; and I reflected, moreover, that time properly husbanded was of greater value than gold; nothing being more deplorable than an old

age of poverty. I remembered a saying often repeated to me by my father, that it is better to be in the grave than poor. Feeling the truth of all these reflections, I resolved to collect the fragments of my patrimony, and publicly to dispose of all my goods; then forming connections with some merchants who had negotiations by sea, I consulted those who appeared best able to give me advice. In short, I determined to employ as profitably as possible the small sum I had remaining. No sooner was this resolution formed than I put it into execution. I repaired to Balsora, where I embarked with several merchants, in a vessel equipped at our joint expense.

We sailed from island to island, making some very advantageous exchanges. One day, landing on one which was covered with a variety of fruit-trees, we found it so deserted that we were unable to discover any habitation or trace of a human being. We walked in the meadows and along the brooks that watered them, and, whilst some of my companions were amusing themselves with gathering fruit and flowers, I took out some of the wine and provisions I had brought with me, and seated myself by a little stream under some trees, which afforded a delightful shade. I made a good meal of the provisions I had with me, and, having satisfied my hunger, sleep gradually stole over my senses. I cannot say how long I slept, but when I awoke I saw that the ship had quitted her anchorage. I was much surprised at this circumstance, and got up to seek for my companions, but they

were all gone ; and I could only perceive the vessel in full sail, at such a distance that it soon vanished entirely from my sight.

You may imagine the reflections that occurred to me in this dismal state. A thousand times I reproached myself for my folly in allowing myself to be overcome by sleep, and for suffering myself to be separated from my companions ; but all my regrets were unavailing, and my repentance came too



late. I ascended a high rock, from whence I looked on all sides to see if I could discover some object that might inspire me with hope. Casting my eyes towards the sea, I could discern nothing but water and sky, but, perceiving something white on the land side, I descended from the rock, taking with me the remainder of my provisions. As I approached the object, I perceived it to be a large white ball of prodigious size, and when I got near enough to touch it I found it was soft. I walked round to see if there was an opening, but could

find none ; and it was so smooth that it was impossible to climb up it.

It was then near sunset ; and the air grew suddenly dark, as if obscured by a thick cloud. I soon perceived that the darkness was occasioned by a bird of extraordinary size, which was flying towards me. In my youth, I had heard sailors speak of a bird called a roc, and I conceived that the great



white ball which had drawn my attention must be the egg of this bird ; nor was I mistaken, for shortly after it lighted on the spot and sat upon it, as birds do when hatching. When I saw it coming I drew near to the egg, so that I had one of the claws of the bird close by me ; this claw was as big as the trunk of a large tree. In my despair, I tied myself to the talon with the linen of my turban, in hopes that the roc, when it took its flight next morning, would carry me with it out of the desert

island. My project succeeded, for at daybreak the roc flew away, and carried me to such a height that I could not distinguish the earth, and after some time descended with such a rapidity that I almost lost my senses. When it had alighted, I quickly untied the knot that confined me to its foot; and I had scarcely loosed myself when it darted on a serpent of immeasurable length, and, seizing it in its beak, flew away.

The place in which the roc left me was a deep valley, surrounded on all sides by mountains of such a height that the tops of them were lost in the clouds, and so steep that there was no possibility of climbing them. This embarrassed me afresh, and, when I compared it with the island I had left, I soon found that I had no reason to be satisfied with my change of situation.

In walking along this valley, I remarked that it was strewn with diamonds, some of which were of an astonishing size. For some time I amused myself with examining them, but I soon perceived from afar some objects which converted my sensations of pleasure into fear; these were a great number of serpents, of such immense size that the smallest of them would have swallowed an elephant with ease. They hid themselves in caves during the day on account of the roc, their mortal enemy, and only came out during the night. I passed the day, therefore, in walking about the valley; and when the sun set I retired into a small cave, where I thought I should be in safety. I closed the entrance, which was low and narrow, with

a stone large enough to ensure me from the serpents, but which yet admitted a glimmering of light. I supped on part of my provisions, during which I heard the fearful hissings of the serpents, which now began to make their appearance. These sounds continued during the night, and, as you may suppose, struck me with great apprehension. On the reappearance of day the serpents retired ; but with such awe had they inspired me that I left my cave with trembling, and, though I walked upon a path of diamonds, I may truly say it was without feeling the least desire for them. At last I sat down, and, after having made another hearty meal on my provisions, notwithstanding the agitation I was in, as I had not closed my eyes during the whole night, I fell asleep. I had scarcely begun to doze when something falling, with a dull heavy sound, awoke me. It was a large piece of fresh meat, and on looking up I saw a number of similar pieces rolling down the rocks from above.

I had always supposed the account which I had heard related by seamen and others of the Valley of Diamonds, and of the means by which merchants procured them, to be fictitious : but I now knew it to be true. The method adopted is this : The merchants go to the mountains which surround the valley, about the time that the eagles hatch their young. They cut large pieces of meat, which they throw into the valley, and to these the diamonds on which they fall adhere. The eagles seize these pieces of meat to carry to their young at the top of the rocks. The merchants then run

to their nests and secure the diamonds that have stuck to the pieces of meat, which, as the valley is inaccessible on every side, they could not otherwise obtain. I had feared that it was impossible ever to leave this valley, and began to look upon it as my tomb ; but this sight changed my opinion, and turned my thoughts to some device for the preservation of my life. Having conceived a project of rescue, I began by collecting the finest diamonds I



could find, and with them filled the leathern bag in which I carried my provisions ; next, I took one of the largest pieces of meat and tied it round me with the linen of my turban ; and in this state I laid myself on the ground, having first fastened my leathern bag around my body.

I had not lain long before the eagles began to descend, and, each seizing a piece of meat, flew away with it. One of the strongest, having darted

on the piece to which I had attached myself, carried me up with it to its nest ; and when the merchants by their cries had frightened away the eagles, and obliged them to quit their prey, one of them approached me.' On seeing me, however, he was seized with apprehension ; but soon recovering from his fear, instead of inquiring by what means I came there, began to quarrel with me for trespassing on what he considered his property. 'You will speak to me with pity instead of anger,' said I, 'when you learn by what means I reached this place. Console yourself; for I have diamonds enough for you and myself, of more value than those of all the other merchants added together ; I have myself chosen a number of the finest from the bottom of the valley, and have them here in this bag.' On saying this I showed him the bulk ; and had scarcely finished speaking when the other merchants, perceiving me, flocked round me with great astonishment, which I augmented not a little by the recital of my history. They were no less surprised at the stratagem I had conceived to save myself than at my courage in putting it in execution.

The merchants had been for some days in that spot, and, as they now appeared to be contented with the diamonds they had collected, we embarked on our return to Bagdad ; unfortunately we had not sailed far when we were overtaken by a storm, which drove us upon the shores of an island, and the ship, striking upon some rocks, went to pieces.

As we advanced into the island, we perceived at some distance a large edifice, towards which we bent our way. It was a large and high palace, with a folding door of ebony, which opened as we pushed it. We entered the courtyard, and facing us saw a vast apartment with a vestibule, on one side of which was a heap of human bones, and on the opposite one a number of spits for roasting. We trembled at this spectacle ; and, as we were fatigued with walking, our legs failed us, and we fell on the earth, where we remained a considerable time unable to move from fear.

The sun was setting, and, while we were in the piteous state I have described, the door of the apartment suddenly opened with a loud noise, and a hideous ogre, as tall as a palm-tree, came forward. His mouth was as wide as that of a horse, with the under lip hanging on his breast ; his ears resembled those of an elephant, and covered his shoulders ; and his long and curved nails were like the talons of an immense bird. At the sight of this frightful being we all fainted, and remained a long time like dead men.

At last our senses returned, and we saw him seated under the vestibule, examining us with his piercing eye. When he had viewed us well he advanced towards us, and, extending his hand to me, he took me up by the hair, and turned me round all ways to examine me, as a butcher would the head of a sheep. Finding me so meagre, and little more than skin and bone, he released me. He took up each of the others in their turn, and inspected

them in the same manner ; and the captain, being the stoutest of the party, was held up in one hand as I should a sparrow, while the monster with the other ran a spit through his body. Then, kindling a large fire, he roasted and ate him for his supper, in the apartment whither he retired. Having finished his repast, he returned to the vestibule, where he lay down to sleep, and snored louder than



thunder. As may be readily conceived, we passed the night in the most agonizing suspense ; and when daylight returned the ogre awoke and went abroad, leaving us in the palace.

On the following evening one of our party was again sacrificed to his inhuman appetite. But we were soon revenged of his cruelty ; after he had finished his horrible meal, he as usual laid himself down to sleep ; and as soon as we heard him snore, nine of the most courageous of us took each a spit,

and, heating the points red hot, thrust them into his eye and blinded him.

The pain which he now suffered made him groan hideously ; he suddenly raised himself, and extended his arms on all sides to find some one, and sacrifice him to his rage ; but fortunately we had time to get to some distance from him, and to throw ourselves on the ground in places where he could not set



his feet on us. After having sought us in vain, he at last found the door, and went out bellowing with pain.

We quitted the palace immediately after the ogre, and ran to the shore, where, hastily constructing some rafts, we put out to sea.

We were pursued by some of the ogre's companions, who, alarmed by his cries, had come to his assistance. They waded into the sea in pursuit of us, and threw large stones after us with such precision as to sink two of the rafts. The one on which I was fortunately escaped ; unhappily, however, we

had been obliged to set out without provisions. My companions soon perished from want, and I alone, after being tossed about for some time, reached an island where I was discovered by some of the inhabitants, who took me and presented me to their king.

I remarked one thing in the island which appeared to me very singular. Every person, the king not excepted, rode on horseback without either bridle or stirrups. One day I took the liberty to ask his



majesty the reason for this, and from his replies it was quite evident that he was entirely ignorant of what I meant.

I immediately went to a workman and gave him a model of a saddle-tree ; which, on being finished, I covered with leather, richly embroidered in gold, and stuffed with hair. I afterwards taught him to make a bit and stirrups, according to the patterns which I gave him.

When these things were completed, I presented them to the king, and tried them on one of the horses :

the prince then mounted it, and was so pleased with the invention that he testified his approbation by making me considerable presents. I was then obliged to make several saddles for his ministers and the principal officers of his household, who all rewarded me with very rich and handsome presents.

As I constantly attended at court, the king said to me one day, 'Sindbad, I love you, and I know that all my subjects who have any knowledge of you follow my example, and entertain a high regard and esteem for you. I have one request to make, which you must not deny me.' 'Sire,' replied I, 'there is nothing that your majesty can command which I will not undertake, to prove my obedience to your orders: your power over me is absolute.' 'I wish you to marry,' resumed the prince, 'that you may have a more tender tie to attach you to my dominions, and prevent your returning to your native country.' As I did not dare to refuse the king's offer, I was shortly afterwards married to a lady of his court, who was noble, beautiful, rich, and accomplished. After the ceremony of the nuptials I took up my abode in the house of my wife, and lived with her for some time in perfect harmony. Nevertheless I was discontented with my situation, and designed to make my escape the first opportunity, in order to return to Bagdad, which nothing could obliterate from my mind.

When I had been here some time the wife of one of my neighbours, with whom I was very intimate, fell sick and died. I went to console him, and found him in the deepest affliction. 'Alas!' cried

he, 'I have only one hour to live.' 'Do not suffer such dismal ideas to take possession of your mind,' said I; 'I hope that I shall enjoy your friendship yet for many years.' 'It is impossible,' replied he; 'the die is cast, and this day I shall be buried with my wife: such is the custom which our ancestors have established in this island; the husband is interred alive with his deceased wife, or the living wife with the dead husband; nothing can save me, as every one submits to this law.'

Whilst he was relating to me this singular species of barbarity, which filled me with the greatest terror, his relations, friends, and neighbours arrived to be present at the funeral. They dressed the dead body of the woman in the richest attire, as on the day of her nuptials, and decorated it with all her jewels. Then they placed her uncovered on a bier, and the funeral procession set out. The husband, dressed in mourning, went immediately after the body of his wife, and the rest followed. They bent their course towards a high mountain, and, when they were arrived, a large stone which covered the mouth of a cavern was raised, and the body let down into it without taking off any of the ornaments. The husband then took leave of his relations and friends, and, without offering the least resistance, suffered himself to be placed on a bier, with a jug of water and seven small loaves by his side, and let down into the cavern. The mountain extended a great way, and served as a boundary to the ocean; and the cavern was very deep. When the ceremony was completed the stone was replaced, and the

company retired. I need scarcely add, said Sindbad, that I was greatly affected at this horrid ceremony. None of the rest, however, who were present, appeared to feel it, probably from being habituated to the repetition of the same kind of scene. So great was the detestation and horror with which I regarded the custom, that I could not forbear to express to the king my sentiments on it. 'Sire,' said I, 'the



strange custom which exists in your dominion of interring the living with the dead inspires me with feelings both of astonishment and disgust ; I have visited many nations, but in the whole course of my travels I never heard of so cruel and unjust a law.' 'What can I do, Sindbad ?' replied the king ; 'it is a law common to all ranks, and even I must submit to its decree ; I shall be interred alive with the queen, my consort, if I happen to survive her.' 'Sire,' resumed I, 'will your majesty allow me to

ask if foreigners are obliged to observe this custom ?' 'Certainly,' said the king, smiling, as he guessed the motive of my question ; 'none are exempt from its operation who marry in the island.'

I returned home perplexed in thought and sorrowful at this reply. The fear that my wife might die first, and that I should be interred with her, was a reflection of the most distressing nature. Yet how was the evil to be remedied ? I trembled at the slightest indisposition of my wife, and alas ! I soon had good reason to fear ; she was taken dangerously ill, and died in a few days. Judge how my mind was disturbed at the prospect immediately before me ! To be interred alive did not appear to be a more desirable end than that of being devoured by the ogres from whom I had escaped ; yet I was obliged to comply. The king, accompanied by his whole court, promised to honour the procession with his presence ; and the principal inhabitants of the city also, out of respect to me, signified their intention to be present at my interment.

When all was in readiness for the ceremony, the corpse of my wife, decorated with her jewels, and in her most magnificent dress, was placed on a bier, and the procession set out. Being the second personage in this tragedy, I followed the body of my wife, my eyes bathed in tears, and deploring my miserable destiny. Before we arrived at the mountain, I wished to make trial of the compassion of the spectators ; accordingly I addressed myself first to the king, then to those who were

near me, and, bowing to the ground to kiss the hem of their garments, I entreated them to have pity on me. 'Consider,' said I, 'that I am a stranger, who ought not to be subject to so rigorous a law.' It was of no avail, no one seemed moved. On the contrary, they hastened to lower the corpse into the cavern ; and soon after I also was let down on another bier, with a jug of water and seven loaves. At last, the fatal ceremony being completed, they replaced the stone over the mouth of the cave, notwithstanding the excess of my grief and my piteous lamentation.

As I approached the bottom I discovered, by the little light that shone from above, the shape of this subterraneous abode. It was a vast chamber, which I judged to be about fifty cubits deep. No sooner had I reached the bottom than I left the bier and retired to a distance from the dead bodies ; where I threw myself on the ground, and remained for a long time bathed in tears. Would to heaven, thought I, that I had perished in one of the dreadful wrecks from which I have been saved ! I should not now have had to languish in this miserable abode of lingering death.

I gave way to the most violent grief. Nevertheless, I confess to you that, instead of calling on death to release me from this habitation of despair, the love of life still glowed within me, and induced me to seek for the means of prolonging my days. I felt my way to the bier on which I had been placed ; and, notwithstanding the intense obscurity which prevailed, I found my bread and water, and

ate of it. When my eyes had become more accustomed to the gloom, I was enabled to perceive that the cave was more spacious and contained more bodies than I had at first supposed. It was not long before I heard sounds like those of breathing and a footstep. I advanced to the part from whence the sound proceeded, and, hearing a louder breathing at my approach, fancied I saw something fleeing from me. I followed this shadow,



which occasionally stopped, and then again retreated as I drew near. I pursued it so long, and went so far, that at last I perceived a small speck of light, resembling a star. I continued to walk towards this light, sometimes losing it, as obstacles arose to preclude my vision, but always recovering it again, till I arrived at an opening in the rock large enough to allow me to pass.

At this discovery I stopped for some time to re-

cover from the violent emotion occasioned by my walking quick ; then, passing through the crevice, found myself on the sea-shore. You may imagine the excess of my joy ; it was so great that I could scarcely be satisfied that my imagination did not deceive me. When I became convinced that it was a reality, and that my senses were still sound, I perceived that the animal whose breathings I had heard lived in the sea, and was in the habit of going into the cave to devour the dead bodies.



I returned to the cavern to collect, as well as I could, by feeling on the different biers, all the diamonds, rubies, pearls, golden bracelets, and, in short, everything of value that I could find, all of which I brought to the shore.

At the end of two or three days, by which time my provisions were exhausted, I perceived a vessel just sailing out of the harbour, and, passing by the spot where I was, I made signs with the

linen of my turban, and cried aloud with all my strength. They heard me on board, and despatched the boat to fetch me. When the sailors inquired by what misfortune I had got into that place, I replied that I had been wrecked two days since on that shore, with all my merchandise. Fortunately for me these people did not consider whether my story was probable, but, satisfied with my answer, they took me on board with my bales.

But my troubles were not yet ended. I was



once more shipwrecked. Being a good swimmer, I managed to reach the land. When I was a little refreshed by rest, I got up and advanced into the island to see whether the place where I had been thus thrown was inhabited or quite a desert.

When I had advanced a little way in the island, I perceived at a little distance a feeble old man. He was seated on the bank of a little rivulet ; at first I supposed he might be, like myself, shipwrecked. I approached and saluted him, to which

he made no other return than a slight inclination of the head. I asked him what he was doing ; but, instead of replying, he made signs to me to take him on my shoulders and cross the brook, making me understand that he wanted to gather some fruit.

I supposed he wished me to render him this piece of service ; so, taking him on my back, I stemmed the stream. When I had reached the other side, I stooped and desired him to alight ; instead of which (I cannot help laughing whenever I think of it) this old man, who appeared to me so decrepit, nimbly threw his legs, which I now saw were covered with a skin like a cow's, over my neck, and seated himself fast on my shoulders, at the same time squeezing my throat so violently that I expected to be strangled ; this alarmed me so much that I fainted away.

Notwithstanding my situation, the old man kept his place on my neck ; he only loosened his hold sufficiently to allow me to breathe. When I was a little recovered, he pushed one of his feet against my stomach, and, kicking my side with the other, obliged me to get up. He then made me walk under some trees, and forced me to gather and eat the fruit we met with. He never quitted his hold during the day, and when I wished to rest at night he laid himself on the ground with me, always fixed to my neck. He never failed to awaken me in the morning, which he effected by pushing me, and then he made me get up and walk, kicking me all the time.

One day, having found on the ground several

dried gourds which had fallen from the tree, I took a pretty large one, and, after having cleared it well, squeezed into it the juice of several bunches of grapes, which the island produced in great abundance. When I had filled the gourd I placed it in a particular spot, and some days after returned with the old man, when, tasting the contents, I found it to be converted into excellent wine, which for a little time made me forget the ills that oppressed me. It gave me new vigour, and raised



my spirits so high that I began to sing and dance as I went along.

The old man, perceiving the effect this draught had taken on my spirits, made signs to me to let him taste ; I gave him the gourd, and the liquor pleased his palate so well that he drank it to the last drop. There was enough to inebriate him, and the fumes of the wine very soon rose into his head : he then began to sing after his manner, and to stagger on my shoulders. As he became quite

tipsy, by-and-by he relaxed his hold, and his legs loosened by degrees ; so that, finding he no longer held me tight, I threw him on the ground, where he remained motionless ; I then took a large stone and crushed him to death.

I once more constructed a raft, and finding that the current ran pretty strong by the island, I suffered it to float where it would. It bore me to another island named Serendib. It was inhabited



by blacks, who took me prisoner and carried me before their king, who requested to know who I was, and what had brought me into his dominions.

I related my adventures to his majesty, concealing nothing. He was so pleased with them that he ordered them to be written in letters of gold, that the record might be preserved among the archives of his kingdom.

At length I entreated the king to grant me permission to return to Bagdad. This he at once granted in the most gracious manner, compelling me at the same time to receive a rich present from his treasury.

Three or four days after we had set sail, we were attacked by corsairs, who easily made themselves masters of our vessel, as we were not in a state for defence. After they had stripped us, they bent their course towards a large distant island, where on their arrival they sold us.

I was purchased by a rich merchant, who conducted me to his house, gave me food to eat, and clothed me as a slave. Some days after he asked me if I could shoot with a bow and arrow. I informed him that it had been one of my youthful sports, and that I had not entirely forgotten it. He then gave me a bow and some arrows, and causing me to mount behind him upon an elephant, he took me to a vast forest at a distance of several hours' journey from the city. After proceeding a great way we reached a spot where he wished to stop; when bidding me alight, he showed me a large tree. 'Ascend this tree,' said he, 'and shoot at the elephants that pass under it, for there are a prodigious number in this forest: if one should fall, come quickly and acquaint me of it.' Having said this he left me some provisions and returned to the city, while I remained in the tree on the watch the whole of the night.

I did not perceive any during that time, but the next day, as soon as the sun had risen, a great

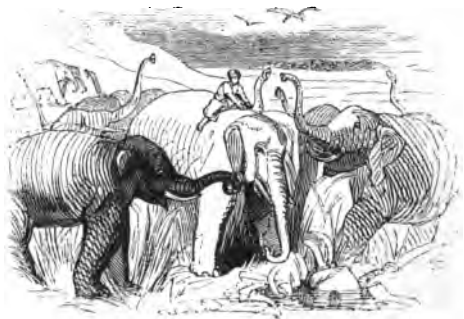
number made their appearance. I shot many arrows at them, and at last one elephant fell. The others immediately retired, and left me at liberty to go and inform my master of my success. We then returned together to the forest, where we dug a pit to bury the elephant I had killed. It was my master's intention to let it rot in the earth, and afterwards to take possession of its teeth for commerce.

I pursued this occupation for two months, and scarcely a day passed in which I did not kill an elephant. I did not, however, always place myself on the same tree, but sometimes ascended one, sometimes another ; till one morning, when I was waiting for a troop of elephants to pass, I perceived, to my great astonishment, that instead of traversing the forest as usual, they stopped and came towards me with a terrible noise, and in such numbers that the ground was covered with them and trembled under their footsteps. They approached the tree on which I had stationed myself, and surrounding it, all extended their trunks and fixed their eyes upon me. At this surprising spectacle I remained motionless, and was so agitated by fright that my bow and arrows fell from my hands.

After the elephants had viewed me for some time, one of the largest twisted his trunk round the body of the tree, and shook it with so much violence that he tore it up by the roots, and threw it on the ground. I fell with the tree ; but the animal took me up with his trunk, and placed me

on his shoulders, where I remained more dead than alive. He put himself at the head of his companions, who followed him in a troop, and carried me to a spot whence, having set me down, he and the rest retired.

Conceive my situation! I for a time thought it a dream. At length, having been seated some time and seeing no other elephants, I arose, and perceived that I was on a little hill of some breadth, entirely covered with the bones and teeth of



elephants. This sight filled my mind with a variety of reflections. It occurred to me that I had been brought to this spot through the fine instinct and superior sagacity of these animals, to teach me that this was their cemetery, or place of burial, and that I might safely desist from destroying them merely for the sake of possessing their teeth, as here I could obtain plenty without such necessity. I did not stay long on the hill, but turned my steps towards the city, and having

walked a day and a night, at last arrived at my master's house.

He was so delighted with the discovery which I had thus made, which would make him inconceivably rich, that he at once gave me my liberty, and at the same time wished to present me with a large sum of money. This I refused, and only besought his permission to return to my own country. 'Well,' resumed he, 'the monsoon will soon bring us the vessels which trade hither for ivory. I will then send you away with the means of paying your expenses home.' I again thanked him, both for the liberty he had given me and the goodwill he exhibited towards me; and afterwards continued to abide with him till the season of the monsoon, in the interim making frequent excursions to the hill and filling his magazines with ivory. The other merchants in the city did not fail to do the same, for the secret soon became noised abroad.

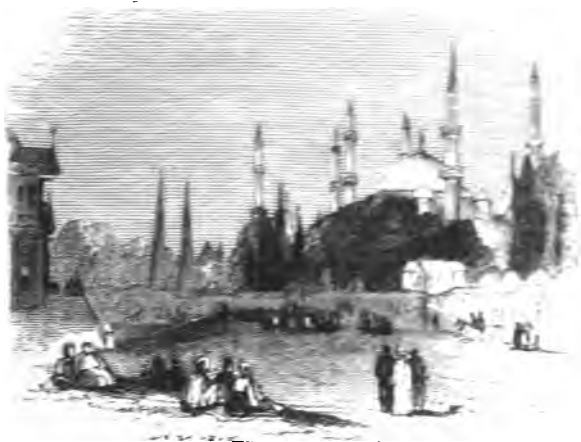
The ships at length arrived, and my master, having chosen that in which he wished me to embark, loaded it with ivory, placing the half of it to my account. He did not omit an abundance of provisions for my voyage, and pressed me to accept some rare curiosities of that country besides. I thanked him with unfeigned gratitude for all the obligations he had conferred upon me, and embarked. We then set sail, and as the adventure which had procured me liberty was a very extraordinary one, it was always present to my mind.

We touched at several islands to procure refreshments. Our vessel having sailed from a port of

the Indian Continent, we were there to land ; and, fearful of the dangers of the sea to Balsora, I landed the goods that belonged to me and resolved to continue my journey by land. I sold my ivory for a large sum of money, and purchased a variety of curious things for presents ; when I was equipped I joined a caravan of merchants, but from remaining a long time on the road I suffered a good deal, which, however, I bore with patience, consoling myself with the reflection that I had neither tempests, nor corsairs, nor serpents, such as I had before encountered, to fear.

All my fatigues being at last concluded, I arrived happily at Bagdad, and went immediately to present myself to the caliph and give him an account of my adventures. This prince told me that my long absence had occasioned him some uneasiness ; but that he had always hoped that I would return in safety.

When I related the adventure of the elephants, he appeared much surprised, and would have disbelieved it had not my sincerity been well known to him. He thought this as well as the other histories I had detailed to him so curious, that he ordered his secretary to write it in letters of gold, to be preserved in his treasury. I retired satisfied with the presents and honours he conferred on me ; and then resigned myself entirely to my family, my relations, and friends.



THE SLEEPER AWAKENED.

IN the reign of Caliph Haroun Alraschid, there lived at Bagdad a very rich merchant; he had but one son, whom he named Abou Hassan, and educated with great restraint. When this son was thirty years old, the merchant died, and left him his sole heir and master of great riches, which his father had amassed together by his industry, frugality, and great application to business.

Abou Hassan, whose views and inclinations were very much different from those of his father,

was resolved to make another use of his wealth ; for as his father had never allowed him any money but what was just necessary for subsistence, and he had always envied those young persons of his age who wanted none, and who debarred themselves from none of those pleasures to which youth are too much addicted, he resolved, in his turn, to signalize himself by extravagances proportionable to his fortune. To this end he divided his riches into two parts ; with one half he bought houses in town, and land in the country, with a promise to himself never to touch the income of his estate, which was considerable enough to live upon very handsomely, but lay it all by. With the other half, which he kept by him in ready money, he designed to make himself amends for the time he had lost in the severe restraint with which his father had always kept him.

With this intent Abou Hassan associated himself in a few days with people of his age and condition, and thought of nothing more than how to spend their time agreeably. Every day he gave them splendid entertainments, at which the most exquisite and delicate wines flowed in plenty, while concerts of the best vocal and instrumental music heightened their pleasures; and these feasts generally ended with balls at night, to which the best dancers of both sexes were invited. These very liberal entertainments, renewed every day, were so expensive to Abou Hassan that he could not support the extravagance above the year: and, in short, the great sum which he had con-

secrated to this prodigality and the year ended together. As soon as he left off keeping this table his friends forsook him ; whenever they saw him they avoided him ; and if by chance he met any of them and would stop them, they always excused themselves on some pretence or other.

About Hassan, touched more to the quick at this strange behaviour of his friends, who had forsaken him so basely and ungratefully after all the protestations of friendship they had made him and their inviolable attachment to his service, than for all the money he had so foolishly squandered away, went melancholy and thoughtful into his mother's apartment, and sat down on a sofa at a good distance from her. 'What is the matter with you, son ?' said his mother. 'I know you have lived very extravagantly, and believe all your money is spent : yet you have a good estate. I knew the wise precaution you had taken to preserve half your substance. Therefore I do not see why you should plunge yourself into this deep melancholy.'

At these words About Hassan melted into tears, and in the midst of his sighs cried out : 'Ah, mother ! I see at last, by sad experience, how insupportable poverty is. You know how I have used my friends for this year past ; I have entertained them with all imaginable generosity, till I have spent all my money, and now they have left me when I can treat them no longer. I am resolved, however, to give them one more trial. I will go to them one after another, and when I have repre-

sented to them what I have done for their sakes, I will ask them among them to make me up a sum of money to relieve me out of the miserable condition I am reduced to. These are the steps I intend to take to try their gratitude.'

Abou Hassan's mother—who knew the ways of the world better than her son did—told him that it



was of no use to give himself any further trouble ; but he resolved to make the experiment, nevertheless. He accordingly went to his friends, represented to them the great need he was in, and requested their assistance, promising faithfully to repay them the sums which he wished to borrow. It was all in vain ; not one of them would advance

a single shilling, and some of them looked upon him as coldly as if they had never seen him before.

He returned home filled with grief and rage ; and having given vent to his feelings, made a resolution never again to speak to one of them. He then opened a strong chest, in which he had put the rents he had received from his estate, and



resolved to take out every day a sum that was sufficient to defray the expense of a single guest to sup with him ; resolved in future to confine himself to this sum, and thus to avoid the suffering which he found he should have to undergo if he acted so foolishly with this part of his fortune as he had done with the other.

So enraged was Abou Hassan at the conduct of

his false friends, that he resolved to renounce all intercourse with the inhabitants of Bagdad.

According to this project, Abou Hassan took care every morning to provide whatever he designed for night, and towards the close of the evening went and sat on Bagdad bridge, and as soon as ever he saw a stranger, of what condition soever he was, he accosted him civilly, and invited him to sup and lodge with him that night ; and,



after having informed him of the law he had imposed upon himself, took him home with him. The repast with which Abou Hassan regaled his guest was not costly, but always plain and neat, with plenty of good wine, and generally lasted till the night was pretty far advanced ; when he conducted him to the apartment which was prepared for his guest, and in the morning dismissed him, once more reminding him of the conditions which he had laid down on the preceding evening.

It happened that when Abou Hassan had continued this practice for some time, one evening as he sat upon the bridge according to custom the caliph Haroun Alraschid came by, so disguised that nobody could know him : for that monarch, though his chief ministers and officers of justice acquitted themselves of their duty very punctually, would take notice of everything himself ; and to that purpose often disguised himself and walked through the city and suburbs of Bagdad ; and that day was dressed like a merchant of Mossoul, who had but just disembarked, and was followed by a slave.

As the caliph had in his disguise a grave and awful air, Abou Hassan, who thought him to be a Mossoul merchant, went directly to him ; and, after having saluted him with a smiling countenance and kissed his hand, said: ‘ Sire, I congratulate you on your happy arrival, and beg of you to do me the honour to go and sup with me, and repose yourself at my house this night, after the fatigue of your voyage.’ And to oblige him not to deny him that favour, he told him his custom of entertaining the first stranger he met with. The caliph found something so odd and singular in Abou Hassan’s taste that he at once accepted the invitation, and they proceeded to his abode.

After having delighted his guest with some delicious music, and acquainted him with his resolution to entertain him for the night only, Abou Hassan commanded the repast to be set before them. When they had satisfied their

appetite, Abou Hassan placed before his guest some choice old wine, and filling a bumper, they continued carousing and making merry till midnight.

The caliph, who had all the while maintained the character of a Mossoul merchant, now told his host that it was time to retire; and telling him how much he had been delighted with his entertainment, begged that, as he might perhaps be gone in the morning before Abou Hassan was stirring, he would



inform him what he could do to serve him. 'If there is any matter in which I could be of use to you,' continued the caliph, 'I should be delighted; for, though I am only a merchant, it may be in my power, or in the power of some of my friends, to be of service to you.' 'Thank you, friend,' answered Abou Hassan; 'I am obliged by your kindness, and nothing would give me more pleasure than to take advantage of your offer, which I am sure is

not made out of mere compliment; but, upon the word of an honest man, I have nothing that I desire which I do not already possess. Yet, I must tell you,' pursued Abou Hassan, 'there is but one thing that annoys me. In our neighbourhood there is a mosque, to which belong an imaum and four sheikhs, who are the greatest hypocrites in the world, and seem to have no greater pleasure than to annoy their neighbours. Whenever they hear the sound of music or merry-making proceeding from my house, they complain to the police against me, and I am fined and exposed to continual annoyance; and the only thing I should desire would be, to be caliph but for one day—I would soon put an end to their officiousness!'

The caliph was exceedingly tickled at the idea of Abou Hassan assuming his authority, and the use he would make of it; and as it was now late, prepared to retire. As there was still a little wine in the bottle, however, Abou Hassan begged he would remain till it was finished.

'As you say that you will set out early in the morning,' said he to the caliph, 'I have one favour to beg of you, and that is, that you will shut the door carefully behind you.' This the caliph promised faithfully to perform, and, taking the bottle and filling Abou Hassan's glass, he contrived at the same time, very artfully, to put into it a little powder which he always carried about with him. Abou Hassan had no sooner swallowed the dose than he began to nod, and speedily he fell into a profound slumber.

This was just what the caliph wanted ; so, telling his attendant to place Abou Hassan on a mule, he directed him to carry him to the palace. When they arrived, the caliph caused Abou Hassan to be undressed, and put into his own bed ; and calling together his chief counsellors and the officers and ladies of the palace, told them that he wished all those whose duty it was to attend his levée in the morning to treat Abou Hassan as if he were the true Commander of the Faithful, and to obey him in whatever he should command. In short, that he should expect that they would look upon him as the true caliph, and not neglect the least circumstance. He also sent for Giafar, his grand vizier, and told him to obey Abou Hassan's commands, even should his liberality extend so far as to empty every coffer in his treasury.

Having put everything in proper train, the caliph then went to sleep, giving orders that he should be called in proper time to see how Abou Hassan behaved himself when he awoke in the morning.

In the morning, when Abou Hassan awoke, he was surprised to find himself in a stately room, magnificently furnished, the ceiling of which was finely painted, and the floor covered with rich silk tapestry, and surrounded by female slaves of enchanting beauty, and by black eunuchs richly dressed, all standing, ranged in the humblest posture. As he cast his eyes upon the coverlet of the bed, he saw it was a beautiful crimson and gold brocade, ornamented with pearls and diamonds ; and at the bedside there was a dress of the same materials,

and equally rich ; and near it, on a cushion, a caliph's cap.

At the sight of these splendid objects Abou Hassan was inexpressibly astonished and confounded. He at first looked upon the whole as a dream. 'Well,' said he to himself, 'I am caliph, then ; but,' added he a little after, on recovering himself, 'I must not deceive myself ; it is a dream, merely an effect of the wish I formed in conversation with my guest.' So he shut his eyes again, as if he intended to go to sleep.

One of the black eunuchs now approached. 'Commander of the Faithful,' said he, 'your majesty will be pleased not to sleep again. It is time to rise for early prayer : the day begins to dawn.' Abou Hassan, very much astonished at what he heard, said again to himself : 'Am I awake or do I sleep ? No, I am certainly asleep,' continued he, keeping his eyes still closed ; 'I must not doubt it.'

'Commander of the Faithful,' resumed the eunuch, seeing that he gave no answer, nor showed any signs of intending to rise, 'your majesty will allow me to repeat that it is time to get up, unless your majesty means to disregard the hour of morning prayer, which you are accustomed to attend, and the sun is on the point of rising.'

'I deceive myself,' said Abou Hassan immediately ; 'I am not asleep, I am awake ; and I certainly hear that I am spoken to.' He opened his eyes again ; it was now daylight, and he saw distinctly what he had before seen only imperfectly, and sat up in his bed in the greatest aston-

ishment at finding himself in a situation so very far above his rank.

The caliph, who watched him without being himself seen, observed what was passing in his mind with great satisfaction.

Then the young women of the palace bowed before Abou Hassan with their faces toward the ground, and such of them as had instruments of



music saluted him with a concert of soft-toned flutes, hautboys, lutes, and various other instruments; this so enchanted him, and raised him to such an excess of delight, that he knew not where he was, and was quite beside himself. He recurred, nevertheless, to his first thought, and again doubted whether what he saw and heard was a dream or a reality. He covered his eyes with his hands, and lowering his head, 'What does all this mean?' he

repeated to himself; 'where am I? what has happened to me? what is this palace? what mean these eunuchs—these officers—these damsels so beautiful, and that music so enchanting? Is it possible that I should not be able to distinguish whether I am dreaming or whether I have all my senses about me?' At last he took his hands from his face, and, opening his eyes, he saw the sun darting his first rays through the window.

At this moment, Mesrour, the chief of the eunuchs, came in, bowed with his face to the ground, and, as he raised himself, said: 'Commander of the Faithful, your majesty will permit me to represent that you have not been accustomed to rise so late, and that you have suffered the hour of morning prayer to pass unnoticed. Unless your majesty is indisposed, you will now be pleased to ascend your throne, to hold your council, as usual. The generals of your armies, the governors of your provinces, and the other great officers of your court, only wait the moment when the door of the council-chamber shall be opened.'

At this address of Mesrour, Abou Hassan felt almost persuaded that he was not asleep, and that it was not a dream. He was much perplexed at the uncertainty in which he was, and what part he should take. At length he fixed his eyes upon Mesrour, and, in a serious tone, demanded of him: 'Whom are you addressing? Who is it that you call Commander of the Faithful? you, of whom I know nothing, you most certainly take me for some other person?'

Any other than Mesrour would have been disconcerted at Abou Hassan's questions; but, instructed by the caliph, he played his part to admiration. 'My most honoured lord and master,' cried he, 'your majesty surely talks thus to me to-day in order to try me. Is not your majesty the Commander of the Faithful and the monarch of the world? Your poor slave, Mesrour, has not forgotten all this, after so many years that he has had the honour and happiness of paying his duty and services to your majesty. He would think himself the most miserable of men if he were to lose your good opinion. He most humbly entreats your majesty to have the goodness to restore him your favour again.'

On hearing this, Abou Hassan burst into such a violent fit of laughter that he fell back upon his pillow, to the great amusement of the caliph, who would have laughed as loud, but for the fear of putting an end to the pleasant scene, just as it was beginning.

After having laughed a long time, Abou Hassan sat up again, and addressing a little eunuch, who stood beside his bed, 'Hark ye,' said he, 'tell me who I am.'—'Sire,' said the little eunuch, in a very humble manner, 'your majesty is Commander of the Faithful, and vicar upon earth of the master of both worlds.'—'Thou liest, little black face!' replied Abou Hassan.

He then called one of the female slaves, who was nearer to him than the rest. 'Come hither,' said he, as he held out his hand towards her;

'bite the end of my finger, that I may feel whether I am asleep or awake.'

The damsel advanced towards Abou Hassan with the most serious air imaginable, and closed her teeth on the end of his finger.

'I am not asleep,' said Abou Hassan, quickly withdrawing his hand; 'I am most assuredly not asleep. By what miracle is it, then, that in one



night I am become caliph? This is the most surprising thing in the world.' Speaking again to the same damsel, 'Now,' said he, 'I beseech you, tell me exactly the truth; am I really and truly Commander of the Faithful?'—'Your majesty,' replied she, 'is, in truth, so actually Commander of the Faithful that we, who are your slaves, are amazed to think what can make your majesty sup-

pose you are not so.'—'You lie,' replied Abou Hassan; 'I know very well what I am.'

The principal eunuch, perceiving that Abou Hassan meant to rise, offered his hand to assist him in getting out of bed. As soon as he was upon his feet, the whole chamber resounded with the exclamation, 'Commander of the Faithful, in the name of Allah, good-morning to your majesty!'

'Oh!' cried Abou Hassan, 'what a miracle! Last night was I Abou Hassan, and this morning I am the Commander of the Faithful; I cannot comprehend this very sudden and surprising change.' The officers whose business it was speedily dressed him, and conducted him to the council-chamber, to ascend the throne.

In the meantime, the caliph, who quitted the closet in which he had been concealed at the moment Abou Hassan entered the council-chamber, passed to another closet which overlooked this chamber, where he could see and hear everything that took place.

As soon as Abou Hassan had taken his seat, the grand vizier prostrated himself at the foot of the throne, addressed him as 'Commander of the Faithful,' and invoked blessings on his head and confusion to his enemies.

After all that had happened to him since he awoke, and what he had just heard from the mouth of the grand vizier, Abou Hassan no longer doubted of his being the caliph. So without inquiring any farther by what means so unexpected a change of fortune had taken place, he immedi-

ately began to exercise his power. Looking at the grand vizier with gravity, he asked him whether he had anything to say to him.

The grand vizier then commenced his report of various matters. He had scarcely done so, when Abou Hassan perceived the officer of the police, whom he knew by sight, sitting in his place. 'Stay a moment,' said he, interrupting the grand vizier. 'I have an order of importance to give immediately to the officer of the police.'

This officer, who had his eyes fixed upon Abou Hassan, and who perceived that he looked at him in particular, hearing his name mentioned, rose immediately from his place, and gravely approached the throne, at the foot of which he prostrated himself with his face towards the ground.

'Officer,' said Abou Hassan to him, when he had raised himself, 'go this moment, without loss of time, into a street in a particular part of the town,' both of which he named to him. 'In this street is a mosque, where you will find the imaum and four old greybeards; seize their persons, and let the four old men have each a hundred lashes, and let the imaum have four hundred. After that you shall cause all the five to be clothed in rags, and mounted each on a camel, with their faces turned toward the tail. Thus equipped, you shall have them led through the different quarters of the town, preceded by a crier, who shall proclaim with a loud voice, "This is the punishment for those who meddle with affairs which do not belong to them, and who make it their business to sow dis-

sensions among neighbours!" Moreover, you must enjoin them to leave the part of the town in which they now live, and forbid them ever to set foot in it again.'

The grand vizier, in the meantime, went on with his report, and he had very nearly ended when the officer of police, on his return, presented himself to give an account of his mission. He approached the throne, and, after the usual ceremony of prostration, 'Commander of the Faithful,'



said he to Abou Hassan, 'I have found the imaum, and the four old men in the mosque, which your majesty pointed out; and, to prove that I have duly executed the orders I received from your majesty, this is an account of the proceeding, signed by many principal people of that part of the town who were witnesses.' At the same time he took from his bosom a paper, and handed it to the new caliph.

About Hassan took the paper, read it through-

out, even to the names of the witnesses, all of them people whom he knew, and when he had finished, 'That is well done,' said he to the officer of the police, smiling. 'I am satisfied and pleased ; resume your place.' 'Hypocrites,' said he to himself, with an air of satisfaction, 'who undertake to comment upon my actions, and think it wrong that I should receive and entertain respectable people at my house, richly deserve this disgrace and punishment.'



Then Abou Hassan, addressing himself afterwards to the grand vizier, said: 'Go to the high treasurer for a purse of a thousand pieces of gold, and carry it to the mother of Abou Hassan, who is known by the name of the Wag ; she lives in the same division into which I sent the judge of the police. Return immediately.'

The grand vizier, after laying his hand upon his head, and prostrating himself before the throne,

went to the high treasurer, who gave him the money, which he ordered a slave to take, and follow him to Abou Hassan's mother, to whom he gave it, saying only, 'The caliph makes you this present.' She received it with the greatest surprise imaginable, and could not tell what to think of this liberality of the caliph's.

Mesrour, the chief of the eunuchs, who returned to the palace after he had conducted Abou Hassan to the council, came again, and made a sign to the viziers, the emirs, and other officers, that the council was done, and that they all might retire; which they all did, by making the same reverence and obedience as when they entered.

When Abou Hassan came down from the throne, Mesrour went before him, to show him the way into an inner apartment, where there was a table spread: several eunuchs ran before to tell the musicians that the caliph was coming, who immediately began a concert of vocal and instrumental music, with which Abou Hassan was so charmed and transported, that he could not tell what to think of all he saw and heard. 'If this is a dream,' said he, 'it is a long one. But certainly,' continued he, 'it is no dream; for I can see and feel, walk, hear, and argue reasonably. Yet I cannot believe but I am the Commander of the Faithful, for no other person could live in this splendour. The honour and respect that is given me, and the obedience paid to my commands, are sufficient proofs.'

In short, Abou Hassan took it for granted that he was caliph, and the Commander of the Faithful;

and was fully convinced of it when he entered that magnificent and spacious hall, which was finely painted. Seven bands of female musicians were placed round the hall, and as many gold branches hung down from the ceiling, which was painted with blue and gold. In the middle of the hall there was spread a table, which was served up with all manner of rareties, in massive gold plates and dishes; and seven young beautiful ladies, dressed in the richest habits of the most lively colours, stood round this table, each with a fan in her hand, to fan Abou Hassan when at dinner.

If ever mortal was charmed, Abou Hassan was, at every step he took in that stately hall; he could not help stopping to contemplate all the wonders that regaled his eyes, and turned his head first to one side, and then again on the other, which made the caliph, who watched him with the utmost attention, almost split his sides with laughing. At last he went and sat down at the table, and presently all the ladies who stood about it began to fan him. He looked first at one, and then at another, and admired the grace with which they acquitted themselves; and told them with a smile, that he believed one fan was enough to cool him; and would have six of the ladies sit at table with him, three on his right hand and three on his left; and that as the table was round, which way soever he turned, his eyes might be saluted with agreeable objects.

The six ladies obeyed; and Abou Hassan taking notice that out of respect they did not eat, helped

them himself, and invited them to eat in the most pressing and obliging manner. Afterwards he asked their names, which they told him were, 'White Neck,' 'Coral Lips,' 'Fair Face,' 'Sun Shine,' 'Heart's Delight,' 'Sweet Looks,' and she who fanned him was 'Sugar Cane.' The many soft things he said upon their names showed him to be a man of sprightly wit, and very much increased the esteem which the caliph (who saw everything) had for him.

When the ladies saw that Abou Hassan had done eating, one of them said to the eunuchs who waited : 'The Commander of the Faithful is desirous to walk into the saloon where the dessert is prepared.' Upon which they all arose from the table ; and taking from the eunuchs, one a gold basin, another a ewer, and a third a towel, kneeled down before Abou Hassan, and presented them to him to wash his hands, who, as soon as he had done, got up ; and, after an eunuch had opened the door, went, preceded by Mesrour, who never left him, into another hall, as large as the former, adorned with the best paintings, gold vessels, silk tapestry, and other rich furniture. There seven other bands of music began a new concert as soon as Abou Hassan appeared. In this hall there were seven gold branches, and a table full of dried sweetmeats, and the most choice and exquisite fruits, raised in pyramids, in seven golden basons ; and seven ladies, more beautiful than the others, standing round it, with fans in their hands.

These new objects put Abou Hassan into a

greater admiration than ever ; who, after he had made a full stop, and given the most sensible marks of his surprise and astonishment, went directly to the table ; where, sitting down, he gazed a considerable time at the seven ladies with an embarrassment that plainly showed he knew not which to give the preference to. At last he ordered them all to sit down, and eat with him, telling them that it was not so hot but he could spare them that trouble.

When the ladies were all placed about him, the first thing he did was to ask their names, which were different from the other seven, and expressed some perfection of either mind or body, which distinguished them from one another ; and upon which he took an opportunity, when he presented them with fruit, etc., to say somewhat that was handsome. 'Take this fig,' said he, to 'Chain of Hearts,' who sat on his right hand, 'and render the fetters with which you load me at first sight more supportable.' And so went on to the rest. By these ways Abou Hassan pleased and diverted the caliph more and more, who was resolved to carry on this scene, which entertained him so agreeably.

After Abou Hassan had tasted of all the fruits, etc., he got up, and followed Mesrour into a third hall, much more magnificently furnished than the other two ; where he was received by the same number of musicians and ladies, who stood about a table covered over with all manner of sweatmeats. After he had looked about him with new admiration, he advanced to the table, the music playing all the time, which ceased when he sat down. The

seven ladies sat down with him, by his order, and helped themselves, as he desired them, to what they liked best ; and afterwards he informed himself of their names, which pleased him as much as the others had done.

By this time, the day beginning to close, Abou Hassan was conducted into a fourth hall, much more stately and magnificently furnished, lighted with wax-candles, in seven gold branches, which were placed all round it ; all which made a glorious light. Abou Hassan found the same number of musicians here as he had done in the other halls ; and saw also as many ladies standing round a table, furnished with seven large silver flagons, full of the choicest wines, and seven crystal glasses by them.

As soon as Abou Hassan entered the fourth hall, he went directly to the table, and sat down, and was a long time in a kind of ecstasy at the sight of those seven ladies, who were much more beautiful than all he had beheld in the other halls. He was very desirous to know all their names ; but as the music played then so very loud that he could not hear them speak, he made a sign for them to leave off playing. Then taking one of the ladies who stood next to him by the hand, he made her sit down by him ; and, presenting her with some of those relishing viands before them, asked her name. 'Commander of the Faithful,' said the lady, 'I am called Cluster of Pearls.' 'No name,' replied Abou Hassan, 'could have more properly expressed your worth ; and, indeed, your teeth exceed the finest pearls ! Cluster of Pearls,' added

he, 'since that is your name, oblige me with a glass of wine from your fair hand.'

'Cluster of Pearls' poured out a glass of wine, and putting in a little of the powder with which she had been supplied by the caliph, presented it to Abou Hassan, who drank it off. As soon as he had swallowed it his eyes closed, and his head fell quite upon the table, just in the same condition as



when the caliph brought him from home ; who took a greater satisfaction in this scene than he could have promised himself. One of the ladies stood ready to catch the glass, which fell out of his hand ; and then the caliph, who was all along a spectator of what had passed, came into the hall to them, and ordered Abou Hassan to be dressed again in his own clothes, and to be carried back to his own house by the same slave who brought him,

charging him to lay him on a sofa in the same room, and to leave the door open.

The slave took Abou Hassan upon his shoulders, carried him home by a back-door of the palace, and returned with speed, to acquaint the caliph that he had executed his commands.

In the meantime, Abou Hassan, who was laid upon a sofa by the slave, slept very late the next morning. When the powder was worked off, Abou



Hassan opened his eyes ; and, finding himself at home, was in the utmost surprise. ‘Cluster of Pearls!’ ‘Morning Star!’ ‘Coral Lips!’ ‘Fair Face!’ cried he, calling the ladies of the palace by their names as he remembered them ; ‘where are you ? Come hither !’

Abou Hassan called so loud, that his mother, who was in her own apartment, heard him ; and running to him upon the noise he made, said : ‘What do you mean, son ? What is the matter ?’

At these words Abou Hassan lifted up his head ; and, looking haughtily at his mother, said : ‘ Good woman, who is it you call son ? ’ ‘ Why you,’ answered his mother very calmly ; ‘ are not you Abou Hassan, my son ? It is a strange thing that you have forgot yourself ! ’ ‘ I your son, old woman,’ replied Abou Hassan. ‘ Thou art mad, and knowest not what thou sayest ! I am not Abou Hassan, I tell you, but the Commander of the Faithful ! ’

‘ Hold your tongue, son ! ’ answered the mother ; ‘ one would think you were a madman, to hear you talk thus ! ’ ‘ You are mad yourself ! ’ replied Abou Hassan. ‘ I tell you once more I am the Commander of the Faithful.’ ‘ Ah, child ! ’ cried the mother, ‘ is it possible that I should hear you utter such words, that show you are not in your right mind ? What evil genie possesses you, to make you talk at this rate ? God bless you, and preserve you from the power of Satan ! You are my son Abou Hassan, and I am your mother.’

After she had made use of all the arguments she could think of to bring him to himself, and to show how great an error he was in, she said : ‘ Do not you see that the room you are now in is your own, and is not like a chamber fit for the Commander of the Faithful ? Think seriously of what I have said to you, and do not fancy things that are not, nor ever can be as you suppose.’

Abou Hassan heard all these remonstrances of his mother very patiently, holding down his eyes, and clapping his hands before his face, like one who was looking into himself, to examine the truth

of what he saw and heard. At last he said to his mother, just as if he was come out of a deep sleep, and with his hands in the same posture : 'Methinks I am Abou Hassan ; you are my mother, and I am in my own room.' Then looking round about him, he added : 'I am Abou Hassan ; there is no doubt of it ; and I cannot comprehend how this fancy came into my head.'

The mother really believed that her son was cured of that disorder of his mind, and began to laugh, and ask him questions about his dream ; when all on a sudden he started up, and looking crossly at his mother, said : 'Old sorceress ! thou knowest not what thou sayest. I am not thy son, nor thou my mother ; I tell thee, I am Commander of the Faithful, and thou shalt never persuade me to the contrary !' 'For heaven's sake, son,' said the mother, 'let us leave off this discourse, and talk of something else, for fear some misfortune should happen to us. I will tell you what fell out yesterday in our division to the imaum of the mosque, and the four sheikhs our neighbours : the judge of the police came and seized them, and gave each of them I do not know how many lashes, and afterwards led them through all the streets, with a crier before them, who proclaimed that this was the punishment of those who troubled themselves about other folks' business, and set their neighbours at variance, and ordered them never to come into our neighbourhood again.' Abou Hassan's mother could not imagine that her son had any share in this adventure, and therefore turned the discourse

this way to put him out of the conceit of being the Commander of the Faithful ; but instead of effacing that idea, she rather strengthened it.

Abou Hassan no sooner heard this relation, but he cried out, 'I am neither thy son, nor Abou Hassan, but certainly the Commander of the Faithful ! I cannot doubt of it after what you have told me. Know, then, that it was by my order that the imaum and the four sheikhs were punished ; and I tell you I am certainly the Commander of the Faithful, therefore do not tell me any more of its being a dream ; I was not asleep, but as much awake as I am now. You do me a pleasure to confirm what the judge of the police told me he had executed according to my order ; and I am overjoyed that the imaum and the four sheikhs, those great hypocrites, were so chastised. I am certainly Commander of the Faithful, and all thy arguments shall not convince me to the contrary.'

The mother, who could not divine or imagine why her son supported and maintained himself so strenuously to be caliph, never disputed but that he had lost his senses when she found he insisted so much upon a thing that was so incredible. Under this persuasion, 'My son,' said she, 'I pray God to have mercy upon you ! Pray do not talk so madly. Beseech God to forgive you, and give you grace to talk more reasonably. What would the world say to hear you rave in this manner ? Do not you know, they say walls have ears ?'

These remonstrances only enraged Abon Hassan the more, and he was so provoked at his mother

that he said : ' Old woman, I have bid you once already to hold your tongue ! If you do not, I shall rise, and give you cause to repent it all your lifetime. I am the caliph, and the Commander of the Faithful, and you ought to believe me when I say so.'

The good woman, perceiving that he was wandering more than ever, abandoned herself to tears ; and, beating her face and breast, expressed the utmost grief and astonishment to see her son in such a dreadful state. Abou Hassan, instead of being appeased and moved by his mother's tears, on the contrary lost all the respect due from a son to his mother ; and, getting up hastily and laying hold of a cane, ran to his mother in great fury, and in a threatening manner said : ' Tell me, wicked woman, who I am ? ' ' I do not believe, son,' replied she, looking at him tenderly and void of fear, ' that you are so abandoned by God, as not to know your mother, who brought you into the world. Indeed you are my dear son Abou Hassan, and are quite wrong in taking to yourself the title of our sovereign lord, the caliph Haroun Alraschid, after the noble and generous present that monarch made us yesterday. In short, I forgot to tell you that the grand vizier Giafar came to me yesterday, and, putting a purse of a thousand pieces of gold into my hands, bid me pray for the Commander of the Faithful, who made me that present.'

At these words, Abou Hassan grew quite mad. The circumstances of the caliph's liberality his mother told him of, persuaded him more than ever that he was caliph, remembering how he had sent

the vizier. 'Well, old sorceress!' cried he, 'will you be convinced when I tell you that I sent you those thousand pieces of gold by my grand vizier Giafar, who obeyed my commands, as I was Commander of the Faithful? But, instead of believing me, thou endeavourest to distract me by thy contradictions, and maintaining with obstinacy that I am thy son. But thou shalt not go long unpunished. After these words, he was so unnatural, in the height of his frenzy, as to beat her cruelly with his cane.



The poor mother, who could not have thought that her son would have come so soon from words to blows, called out for help so loud, that the neighbours ran in to her assistance. But in the meantime Abou Hassan at every stroke called out, 'Am I the Commander of the Faithful?' to which she always answered tenderly, 'You are my son.'

By the time the neighbours came in, Abou Hassan's rage began to abate. The first who entered the room got between him and his mother,

and taking the cane out of his hand, said to him, 'What are you doing, Abou Hassan? Have you no fear of God nor reason? Did ever a son, so well brought up as you, ever dare to strike his mother? Are you not ashamed to treat yours so, who loves you so tenderly?' Abou Hassan looked at him who spoke without returning an answer; and then staring on all that followed him, said, 'Who is that Abou Hassan you speak of? Is it me you call by that name?'

This question somewhat disconcerted the neighbours. 'How!' said he who spoke first; 'do not you know your mother who brought you up, and with whom you have always lived?' 'Begone! you are impertinent people,' replied Abou Hassan; 'I neither know her nor you. I am not Abou Hassan, but will make you know to your cost I am the Commander of the Faithful.'

At this discourse the neighbours no longer doubted but that he was mad; and, to prevent his being guilty of the like actions, seized him, notwithstanding his resistance, and bound him hand and foot; while one in the meantime ran for the keeper of the hospital for lunatics, who came presently with chains, handcuffs, and a whip made with thongs. When they entered the room, Abou Hassan, who little expected such treatment, endeavoured all he could to unloose himself; but the keeper soon brought him to order by giving him two or three smart strokes upon his shoulders. After this, he lay so quiet that the keeper and his people might do what they would with him; who,

as soon as they had bound and manacled him, took him with them to the hospital for lunatics.

When Abou Hassan arrived at the hospital, he was shut up in an iron cage. But before he was confined, the keeper, hardened by repeated and terrible inflictions of this sort, treated his back and shoulders most unmercifully with fifty strokes of



his whip, and continued for more than three weeks to give him every day the same number, always repeating these same words: 'Recover your senses, and tell me whether you are still Commander of the Faithful.' 'I have no need of your correction,' answered Abou Hassan; 'I am no madman; but, if I became so, nothing would be so likely to bring upon me such a misfortune as the blows you give me.'

Abou Hassan's mother went every day to see her son, and could not forbear crying to see him fall away daily, and to hear him sigh and complain at the hardships he endured. In short, his shoulders, back, and sides were so black and blue, and bruised, that he could not turn himself. His mother would willingly have talked with him, to comfort him and to sound him whether he still retained the notion of being caliph ; but whenever she opened her mouth, he rebuked her with so much fury that she was forced to leave him, and return home inconsolable at his obstinacy.

At last those strong and lively ideas which Abou Hassan entertained of being clothed in the caliph's habit, and having used all his authority, and being obeyed very punctually, and treated like the true caliph, and which persuaded him when he awaked that he was so, all began to be insensibly effaced. Sometimes he would say to himself, ' If I was the caliph and Commander of the Faithful, how came I home dressed in my own apparel ? Why should I not have been attended by eunuchs and ladies ? Why should my grand vizier Giafar, and all those emirs and governors of provinces, who prostrated themselves at my feet, forsake me ? Undoubtedly, if I had any authority over them, they would have delivered me all this time out of this miserable condition I am in. Certainly I ought to look upon all as a dream. It is true I commanded the judge of the police to punish the imaum, and the four old men his companions. I ordered Giafar, the grand vizier, to carry my mother a thousand pieces of

gold ; and all my commands were executed. This makes me hesitate, and I cannot comprehend it.'

Abou Hassan was taken up with these thoughts and sentiments, when his mother came to see him ; who found him so much altered and changed from what he had been, that she let fall a torrent of tears ; in the midst of which she saluted him as she used to do, and he returned her salute, which



he had never done before while he had been in the hospital. This civility she looked upon to be a good sign. 'Well, son,' said she, wiping away her tears, 'how do you find yourself? Have you renounced all those whims and fancies which some evil spirit had put into your head?' 'Indeed, mother,' replied Abou Hassan very rationally and calmly, 'I acknowledge my error, and beg of you to forgive the crime which I have been guilty of towards you, and

which I detest. I ask pardon also of my neighbours, whom I have abused. I have been deceived by a dream ; but by so extraordinary a one, and so like the truth, that any other person, to whom such a thing might have happened, would have been guilty of as great extravagance ; and I am at this instant so much perplexed about it, that I can hardly persuade myself but that it was matter-of-fact. But, whatever it was, I do, and always will, look upon it as a dream and an illusion. I am convinced that I am not that phantom of a caliph, and Commander of the Faithful, but Abou Hassan your son ; and shall forget that fatal day which covered me with shame and confusion, and honour and respect you all my life as I ought.'

At these sensible words, the mother of Abou Hassan changed the tears of her sorrow and affliction into those of joy, to find her son so well recovered. 'My dear son,' said she, transported with pleasure, 'my satisfaction and comfort are inexpressible to hear you talk so reasonably, and give me as much joy as if I had brought you into the world a second time. But I must observe one thing in this adventure, which you may not have taken notice of. The stranger that you brought home one night to sup with you, went away without shutting your chamber-door after him, as you desired him ; which I believe gave some evil spirit an opportunity to enter, and put you into that horrible illusion you were in.'

'You have found out the source of my misfortunes,' answered Abou Hassan. 'It was that very

night I had this dream which turned my brain. I bid the merchant expressly to shut the door after him ; and now I find he did not do it, I am persuaded, as well as you, some devil came in, and filled my head full of these fancies.' The mother, glad to hear her son so well cured of his foolish imagination of being caliph, went immediately to the keeper, and assuring him that he was very sensible and well, he came and examined him, and afterwards gave him his liberty.

When Abou Hassan got home, he stayed within doors some days to comfort himself by better food and nourishment than what he had at the hospital. But when he had recovered his strength, and refreshed himself after this harsh treatment, he began to be weary with spending his evenings alone, and so entered again upon the same way of living as before ; which was, to provide enough every day to regale a stranger at night.

The day on which Abou Hassan renewed this custom happened to be the first day of the month ; which was the day that the caliph always set apart to go disguised through the town, to observe what irregularities were committed in the government of the city. Towards the evening he went to the bridge, and sat himself on a bench which was fixed to the parapet ; where, looking about him, he perceived the caliph disguised again like a Mossoul merchant, and followed by the same slave ; and persuaded that all his misfortunes were owing to the caliph's leaving his door open, whom he took for a merchant, he swooned at the sight of him.

'Allah preserve me!' said he; 'if I am not deceived, there again is the magician who enchanted me.' And thereupon got up, and looked over the parapet into the river, that he might not see him.

The caliph, who had a mind to carry on this joke farther, had taken a great deal of care to inform himself of all that had happened when Abou Hassan awoke, and conceived a great pleasure at the relation given him, especially at his being sent to the hospital for madmen. But as that monarch



was both just and generous, and had taken a great liking to Abou Hassan, he designed, after he had carried on this scene, to take him into his palace; and, to pursue this project, he had dressed himself again like a merchant of Mossoul. He perceived Abou Hassan at the same time that he saw him, and presently guessed by his actions that he was angry with him, and wanted to shun him. This made him walk close to the parapet Abou Hassan leaned over; and when he came nigh him, he put his head over, to look him in the face. 'Ho, bro-

ther Abou Hassan !' said he, 'is it you ? Give me leave to embrace you !' 'Not I,' replied Abou Hassan roughly, without looking at the pretended Mossoul merchant ; 'I will not embrace you. I have nothing to say to you. Go on your way.'

'What,' answered the caliph, 'do not you know me ? Do not you remember the evening we spent together at your house this day month, where you did me the honour to treat me very generously ?' 'No,' replied Abou Hassan ; 'I do not know you, nor what you talk about. Go, I say again, about your business.'

The caliph was not to be dashed with this rude behaviour of Abou Hassan. He knew very well the law Abou had imposed upon himself, never to have any acquaintance again with a stranger he had once entertained ; and though Abou Hassan had declared so much to him, he pretended to be ignorant of it. 'I cannot believe,' said he, 'but you must know me again. It is not possible that you should have forgotten me in so short a time. Certainly some misfortune has befallen you, which gives you this aversion. However, you ought to remember that I show my acknowledgment by my good wishes, and that I made an offer of my services in an affair which you had very much at heart.'

'I do not know,' replied Abou Hassan, 'what may be your influence, and I have no desire to make use of it ; but this I know, that your wishes had only the effect of driving me mad. In God's name, I say once more, go your way, and trouble me no more.'

‘My good friend, Abou Hassan,’ replied the caliph, embracing him, ‘I do not intend to part with you in this manner, since I have had the good fortune to meet with you a second time ; you must exercise the same hospitality towards me again that you showed me a month ago, when I had the honour to drink with you.’

‘I have protested against it,’ said Abou Hassan ; ‘and have so much power over myself as not to receive such a man as you. You have been the cause of my misfortune, and I will not venture myself with you again.’ ‘My good friend Abou Hassan,’ said the caliph, embracing him again, ‘I beg of you not to treat me after this manner, but be better persuaded of my friendship. Do me the favour to tell me what has happened to you ; for I assure you I wish you well, and would be glad of an opportunity to do you a service in order to make amends for the trouble I have caused you, if it has been actually my fault.’ Abou Hassan yielded to the entreaty of the caliph, and bid him sit down by him. ‘Your incredulity and importunity,’ said he, ‘have tired my patience ; and what I am going to tell you, will show you that I do not accuse you wrongfully.’

The caliph sat down by Abou Hassan, while he told him all that had happened to him, from his waking in the palace to his waking again in his own house, all as a mere dream, with all the circumstances, which the caliph knew as well as himself, and which renewed his pleasure. Abou exaggerated afterwards upon the impression that

dream of being caliph made upon him ; ' which,' he said, ' threw him into such extravagances, that he was carried to the hospital for lunatics and used very barbarously. But,' said he, ' what will surprise you, and what without doubt you do not expect to be told is, that it was altogether your fault that these things happened ; for, if you remember, I desired you to shut the door after you, which you neglected ; and some devil finding it open, put this dream into my head ; which, though it was very agreeable, was the cause of the misfortune I complain of. Therefore you, for your negligence, are answerable for the horrid and detestable crime I was guilty of, for lifting my hand against my mother, whom I might have killed, because she said I was her son, and she would not acknowledge me for the Commander of the Faithful. Besides, I blush when I think of it, and that all my neighbours were witnesses of my folly.' In short, Abou Hassan complained of his misfortunes with great heat and vehemence, and did not forget the least circumstance ; which pleased the caliph to find that he had succeeded so well, who could not help bursting into laughter at the simplicity wherewith he related them.

Abou Hassan, who thought that his story should rather move compassion, and that everyone ought to be as much concerned at it as himself, very much resented the pretended Mossoul merchant's laughter. ' What !' said he, ' do you make a jest of me to laugh in my face, or do you think I am bantering you ? If you want proof of what I state, look and

see whether or no I tell you the truth.' With that, stooping down and baring his shoulders, he showed the caliph the scars and bruises occasioned by the strokes of the thong he had received.

The caliph could not behold those objects of horror without pitying poor Abou Hassan, and being sorry for carrying the jest so far. 'Come, rise, dear brother,' said he, hugging Abou Hassan friendly in his arms; 'let me go and enjoy the happiness of being merry with you to-night; and to-morrow, if it please God, all things will go well.'

Abou Hassan, notwithstanding his resolution and oath, could not resist the caliph's caresses. 'I will consent,' said he to the pretended merchant, 'if you will swear to shut my door after you, that no demon may come in to distract my brain again.' The caliph promised that he would; upon which they both got up; and, followed by the caliph's slave, reached Abou Hassan's house by the time it was dark.

As soon as Abou Hassan entered the doors, he called for candles, and desired his guest to sit down upon a sofa, and then placed himself by him. A little time after, supper was served, and when they had finished, there came up a small dessert of fruit, wine and glasses. Abou Hassan first filled his own glass, and then the caliph's; and, after they had drunk some time, the caliph once more contrived to throw a little of the powder into Abou Hassan's glass. He had no sooner swallowed it than he was seized with as deep a sleep as before, and the caliph ordered the same slave to take him and

carry him to the palace, and in the meantime shut the door after him, as he had promised, and followed them.

When they arrived at the palace, the caliph ordered Abou Hassan to be laid on a sofa, in the fourth hall, from whence he was carried home; but first he bid them put on him the same habit which he acted the caliph in. After that, he charged all the eunuchs, officers, ladies, and musicians, who were in the hall, when he drank the last glass of wine, to be there by daybreak, and to take care to act their parts well; and then went to bed, charging Mesrour to wake him before they went into the hall, that he might hide himself in the closet as before.

Mesrour awakened the caliph at the hour appointed, who immediately rose and went to the hall where Abou Hassan was laid fast asleep, and when he had placed himself in the closet, Mesrour and the other officers, ladies, and musicians, who waited for him, went in, and placed themselves about the sofa, so that the caliph might see what passed.

Things being thus disposed, and the caliph's powder having had its effect, Abou Hassan began to stir, and the music to play a very agreeable concert. Abou Hassan was in a great surprise to hear that charming harmony; but when he opened his eyes, and saw the ladies and officers about him, and which he thought he recollected, his amazement was as great again. The hall that he was in seemed to be the same he dreamed of, and he

observed the same branches, and the same furniture and ornaments.

When the concert was ended, he bit his finger, and cried loud enough for the caliph to hear him, 'Alas! I am fallen again into the same dream and illusion that happened to me a month ago; and must expect again the same strokes of the thong, the hospital for madmen, and the iron cage. He



was a wicked man that I entertained at my house last night, who has been the cause of this illusion, and the miserable hardships I must undergo. Perfidious traitor! he swore to shut the door after him, and did not do it; and the devil came in and filled my head full of this wicked dream, of being Commander of the Faithful, and other phantoms which bewitched my eyes.'

After these words, Abou Hassan closed his eyes,

and remained some time thoughtful, and very much perplexed ; then, opening them again, and looking about him, he said, ‘ All that I know is, I will go to sleep till Satan leaves me, and returns as he came.’ When Heart’s Delight, one of the ladies whom he had seen the first time, approached, and sitting down on a sofa by him, said to him, ‘ Commander of the Faithful, I beg of your majesty to forgive me for taking the liberty to tell you not to go to sleep ; day appears, and it is time to rise.’ ‘ Begone, Satan !’ answered Abou Hassan, raising his voice ; then looking up at Heart’s Delight, he said, ‘ Is it me you call the Commander of the Faithful ? Certainly you take me for somebody else.’ ‘ It is to your majesty,’ resumed Heart’s Delight, ‘ I give that title, to whom it belongs, as you are sovereign of the world and the Mussulmen, and I am your most humble slave. Undoubtedly your majesty,’ added she, ‘ pretends to have forgot yourself, or this is the effect of some troublesome dream : but if you would but open your eyes, the mists which may disturb your imagination will soon be dispelled, and you will find yourself in your own palace, surrounded by your officers and slaves, who all wait your commands.’ In short, she urged so many things to him that were so very probable, that at last he sat up, and knew all the ladies again. Then she who spoke first, resuming the discourse, said, ‘ Commander of the Faithful, be not displeased if I acquaint your majesty once more that it is time to rise, for day appears.’

‘ You are very troublesome and importunate,’ re-

plied Abou Hassan, rubbing his eyes: 'I am not the Commander of the Faithful, but Abou Hassan, and you shall not persuade me otherwise.' 'We do not know that Abou Hassan your majesty speaks of,' answered Heart's Delight; 'we have no desire to know him, but know you to be the Commander of the Faithful, and you will never persuade us that you are not so.'

Abou Hassan, looking about, and finding himself in the same hall, attributed all he saw and heard to be such a dream as he had before, and feared very much the dreadful consequences. 'Heaven have mercy on me!' said he, lifting up his hands and eyes, like a man who knew not where he was; 'after what I have seen, there is no dispute but that the devil who came into my chamber possesses me, and fills my imagination full of all the visions.'

The caliph, who saw him all the time, and heard these exclamations, almost killed himself with laughing, and had much ado to forbear bursting into so loud a laughter but that the false caliph must have heard him.

Afterwards, Abou Hassan laying himself down again and shutting his eyes, 'Commander of the Faithful,' said Heart's Delight, 'since your majesty does not rise, after we have, according to our duty, told you it was day, and the despatch of business requires your presence, we shall use the liberty you give us in such like cases.' Then taking him by one arm, and calling to one of the other ladies to do the same by the other, they lifted him up, and carried him into the middle of the hall, where they

sat him on a seat, and all taking hands, danced round him while the music played.

Abou Hassan was in an inexpressible perplexity of mind, and said, 'What! am I indeed caliph, and Commander of the Faithful!' And in the uncertainty he was in, would have said something more, but the music was so loud that he could not be heard. At last he beckoned to Cluster of Pearls and Morning Star. 'Don't tell fibs,' said



he with great simplicity, 'but tell me truly who I am.'

'Commander of the Faithful,' replied Morning Star, 'your majesty would either surprise us by asking this question, or else you must have had some very extraordinary dream to-night; which may very well be, considering that your majesty has slept longer to-night than ordinary; however, if you will give me leave, I will refresh your

memory with what passed yesterday.' Then she told him how he went to the council, punished the imaum, and the four old men, and sent a present by his grand vizier of a thousand pieces of gold to the mother of Abou Hassan. 'After that,' continued she, 'your majesty dined in the three halls, and in the fourth did us the honour to make us sit down by you, to hear our songs, and receive wine from our hands, till your majesty fell so fast asleep that you never awaked, contrary to custom, before day. All your slaves and officers can confirm what I say, and it is now time you should go to prayers.'

'Well, well,' replied Abou Hassan, shaking his head very significantly, 'you would have me believe all this; but I can tell you you are all mad, and have lost your senses; 'tis a great pity, however, since you are all so handsome. But know that since I saw you I have been at home, where I used my mother so ill that they sent me to a house for lunatics, and kept me three weeks, and beat me every day with fifty strokes of the thong; and yet you would make me believe all this to be a dream!' 'Commander of the Faithful,' answered the lady, 'we assure you that it is only a dream, for you never stirred out of this hall since yesterday, but slept here all night long.'

He remained some time in thought. Then he bared his shoulders and showed the strokes he had received. 'Look and judge,' said he, 'whether these strokes could come to me in a dream, or when I was asleep. For my part I can affirm they were real blows, for I feel the dreadful smart of them yet,

and that is so sure a proof that I can have no doubt. Now, if I received these strokes in my sleep, it is the most surprising and extraordinary thing in the world, and what I cannot understand.'

In this uncertainty, Abou Hassan called to one of the officers that stood round him. 'Come hither,' said he, 'and bite the tip of my ear, that I may know whether I am asleep or awake. The



officer obeyed him, and bit so hard that he made him cry out dreadfully; the music struck up at the same time, and the officers and ladies all began to dance and skip about Abou Hassan, and made such a noise that he fell into a sort of frenzy, and played a thousand merry tricks. The caliph could not contain himself, but burst into such violent laughter at this sudden pleasantry of Abou Hassan that he fell backwards, and made a greater noise

than the musicians and all of them together, and lay in that condition for some time. At last he got up, and putting out his head cried out, 'Abou Hassan, are you determined to kill me with laughing?'

As soon as the caliph's voice was heard, everybody was silent, and Abou Hassan among the rest, who, turning his head to see whence the voice came, recognised the caliph and the Mossoul merchant at the same time, but was not in the least disconcerted; on the contrary, he found that he was awake, and that all that had happened to him was matter of fact, and not a dream. He entered into the caliph's pleasantry and intentions. 'Ha! ha!' said he, looking at him with great assurance, 'you are there, merchant of Mossoul, and complain that I would kill you, who have been the occasion of my using my mother so ill, and of being sent to a lunatics' hospital. It was you who treated the imaum and the four sheikhs in the manner they were used, and not me; I wash my hands of it. It is you who have been the cause of all my disorders: in short, you are the aggressor, and I the sufferer.'

'Indeed you are in the right of it, Abou Hassan,' answered the caliph, laughing all the while; 'but to comfort thee and make thee amends for all thy troubles, I am ready and willing to make thee what reparation thou pleasest to ask. Thou art my brother; ask what thou wilt, and thou shalt have it.'

'Commander of the Faithful,' replied Abou Hassan, 'I beg of your majesty to do me the

favour to tell me what you did to disturb my brain in that manner, and what was your design ; for it is a thing of the greatest importance for me to know, that I may perfectly recover my senses.'

The caliph promised to give him that satisfaction, and said, ' First you ought to know, that I often disguise myself, and particularly at nights, to observe what irregularities are committed in Bagdad ; besides, I set apart the first day of every month to make a tour about it, sometimes on one side and sometimes on another, but always return by the bridge. The evening that you invited me to supper, I had been taking my rounds, and in our discourse you told me that the only thing you wished for was to be the caliph for four-and-twenty hours, to punish the imaum of your mosque, and his four counsellors. I fancied that this desire of thine would afford me a great deal of diversion, and thought immediately how I might procure thee that satisfaction. I had about me a certain powder which immediately throws the person that takes it into a sound sleep for such a time. I put a dose of it, without being perceived by thee, in the last glass I presented to thee, upon which you fell fast asleep, and I ordered my slave to carry you to my palace, and came away without shutting the door. I have no occasion to repeat what happened at my palace when you awoke ; but after you had been regaled all day, one of the female slaves by my order put another dose of the same powder at night into a glass she gave you ; you fell asleep as before, and the same slave carried

you home, and left the door open. You told me all that happened to you afterwards. That you may have no cause to remember your ill-treatment, think of what would please you, and ask me boldly for it.'

'Commander of the Faithful,' replied Abou Hassan, 'how great soever my tortures may have been, they were all blotted out of my remembrance as soon as I understood my sovereign lord had any share in them, and I doubt not in the least of your majesty's bounty. But as interest had never any sway over me, and I have the liberty to ask a favour, I beg that it may be that of having access to your person, to have the happiness of admiring, all my lifetime, your greatness.'

This last proof of Abou Hassan's generosity completed the esteem the caliph had entertained for him. 'I am mightily pleased with thy request,' said the caliph, 'and grant thee free access to my person at all times and all hours.' In short, he assigned him an apartment in the palace; and, in regard to his pension, told him that he would not have him to have anything to do with his treasurer, but to come always to him for an order upon him. Abou Hassan made a low bow, and the caliph left him to go to council.

Abou Hassan made use of this time to go and inform his mother of his good fortune, and what had happened, which he told her was not a dream, for that he had actually been caliph, and had acted as such, and received all the honours; and that she had no reason to doubt of it, since he had it confirmed by the caliph himself.



THE STORY OF ALADDIN;

OR,

THE WONDERFUL LAMP.

IN the capital of one of the richest and most extensive kingdoms of Cathay, there lived a tailor, whose name was Mustafa. He was very poor, his trade barely producing enough for himself, his wife, and a son, to subsist upon.

Mustafa's son, whose name was Aladdin, had been brought up in a very negligent manner, and had been left so much to himself that he had contracted the most vicious habits of idleness and mischief, and had no reverence for the commands of his father or mother. Before he had passed the

years of childhood, his parents could no longer control him. He generally went out early in the morning, and spent the whole day in the public streets, with other boys of his own age, who were as idle as himself.

When he was old enough to learn a trade, his father took him to his shop, and began to show him how he should use his needle. But neither kindness nor the fear of punishment was able to restrain his restless disposition. No sooner was his father's back turned than Aladdin was off, and



returned no more during the day. At length, finding all his efforts unavailing, Mustafa, to his great sorrow, was obliged to abandon him to his idle, vagabond kind of life. The conduct of his son gave him great pain, and the vexation of not being able to induce him to pursue a proper and reputable course of life brought on so obstinate and fatal a disease that at the end of a few months it put an end to his existence.

Aladdin, now no longer restrained by dread of his father, gave himself completely up to a life of

indolence and licentiousness. He pursued this course of life till he was fifteen years old, without showing the least spark of understanding of any sort, and without making the least reflection upon what was to be his future lot. He was in this state, when, as he was one day playing with his companions in one of the public places, as was his usual custom, a stranger, who was passing, stopped and looked at him.

This stranger was in fact a noted and learned magician, called for distinction the African Magician, as he was a native of Africa, and had arrived from that part of the world only two days before.

Whether this magician, who was well skilled in physiognomy, had remarked in the countenance of Aladdin the signs of such a disposition as was best adapted to the purpose for which he had undertaken so long a journey, or not, is uncertain ; but he very adroitly made himself acquainted with his family, discovered who he was, and the sort of character and disposition he possessed. He was no sooner informed of what he wished, than he went up to the young man, and taking him to a little distance from his companions, he asked him if his father were not called Mustafa, and were a tailor by trade. 'Yes, sir,' replied Aladdin, 'but he has been dead this long time.'

At this speech the African magician threw his arms around Aladdin's neck, embraced and kissed him for some time, while the tears seemed to run from his eyes, and his bosom to heave with sighs.

Aladdin, who observed him, asked him what reason he had to weep. 'Alas! my child,' replied the magician, 'how can I do otherwise? I am your uncle; for your father was my most excellent brother. I have been several years upon my journey, and at the very instant of my arrival in this place, and when I was congratulating myself in the hopes of seeing him, and giving him joy on my return, you inform me of his death. Can I then be so unfeeling as not to be sensible to the most violent grief, when I thus find myself deprived of all my expected consolation? What, however, in a small degree alleviates my affliction is, that as far as my recollection carries me, I discover many traces of your father in your countenance, and I have not in fact been deceived in having addressed myself to you.' He then asked Aladdin, putting at the same time his hand into his purse, where his mother lived; and as soon as he was answered, the African magician gave him a handful of small money, and said to him, 'My son, go to your mother, make my respects to her, and tell her that I will come and see her to-morrow, if I have an opportunity, in order to afford myself the consolation of seeing the spot where my good brother lived so many years, and where he at last finished his career.'

The African magician had no sooner quitted his newly-created nephew, than Aladdin ran to his mother, highly delighted with the money his supposed uncle had given him. 'Pray tell me, mother,' he cried, the instant of his arrival, 'whether I have

not an uncle.' 'No, my child,' answered she; 'you have no uncle, either on your poor father's side or mine.' 'I have, however, just left a man,' replied the boy, 'who told me he was my father's brother, and my uncle. He even cried and embraced me when I told him of my father's death. And to prove to you that he spoke the truth,' added he, showing her the money which he had received, 'see what he has given me. He bid me also be sure and give his kindest remembrances to you, and to say that he would come and see you himself to-morrow, as he was desirous of beholding the house where my father lived and died.' 'It is true, indeed, my son,' replied Aladdin's mother, 'that your father had a brother; but he has been dead a long time, and I never heard him mention another.'

The next day the African magician again accosted Aladdin, while he was playing in the street. He embraced him as before, and putting two pieces of gold into his hand, 'Take this, my boy,' said he, 'and carry it to your mother. Tell her that I intend to come and sup with her this evening, and that this is to purchase what is necessary for us to regale ourselves with.'

Aladdin carried the two pieces of gold to his mother; and when he had told her of his supposed uncle's intentions, she went out and procured a large supply of good provisions.

In the evening, accordingly, the African arrived, bringing with him wines and fruits for the purpose of adding to the entertainment. When they were

seated at table, he began to give an account of himself to Aladdin's mother. 'Do not be surprised, my good sister,' he said, 'at never having seen me during the whole of the time you have been married to my late brother, Mustafa. It is full forty years since I left this country, of which I am a native as well as himself. In the course of this long period, I first travelled through India, Persia, Arabia, Syria, and Egypt; and after passing some considerable time in all the finest and most remarkable cities in those countries, I went into Africa, where I resided for a great length of time. At last, as it is the natural disposition of man, how distant soever he may be from the place of his birth, never to forget his native country, nor lose the recollection of his family, his friends, and the companions of his youth, the desire of seeing mine, and of once more embracing my dear brother, took so powerful a hold of my mind, that I felt myself sufficiently bold and strong again to undergo the fatigue of so long a journey. I instantly, therefore, set about all the necessary preparations, and began my travels. It is useless to mention the length of time I was thus employed, the various obstacles I had to encounter, and all the fatigue I suffered, before I arrived at the end of my labours. Nothing, however, so much mortified me, or gave me so much pain, in all my travels, as the intelligence of the death of my poor brother, whom I so tenderly loved, and whose memory I must ever regard with a respect truly fraternal. I have traced almost every feature of his countenance

in the face of my nephew; and it was this that enabled me to distinguish him from the other young persons with whom he was. He can inform you in what manner I received the melancholy news that my brother no longer lived. We must, however, praise God for all things; and I console myself in finding him again alive in his son, who thus preserves his most remarkable features.'

He then made inquiries respecting the occupation of Aladdin, and finding that he had not been taught any trade, proposed to hire him a shop and to stock it with rich stuffs, and thus to enable him to gain an honest and respectable livelihood.

This offer flattered the vanity of Aladdin very much; and he was the more averse to any manual occupation because he knew well enough that the shops which contained goods of this sort were much frequented, and the merchants themselves well dressed and highly esteemed. 'I will take you with me to-morrow, and have you properly and handsomely dressed, as becomes one of the richest merchants of this city, and then we will procure a shop in the way I propose.'

On the following day the magician took Aladdin to one of the bazaars in the city, and provided him with a handsome suit of clothes, and invited him to an entertainment, at which were present several merchants, to whom Aladdin was introduced.

When the entertainment was over, the magician accompanied Aladdin home, and after bestowing a thousand praises on him, promised to call on the following day for the purpose of taking him to the

public gardens of the city, to show him how the merchants and people of reputation amused themselves.

The next morning, accordingly, Aladdin got up and dressed himself very early, in order to be ready to set out the moment his uncle called for him. After waiting some time, he became so impatient that he opened the door and stood on the outside to watch for his arrival. The moment he saw him coming, he went and informed his mother of it, took leave of her, shut the door, and ran to meet him.

The magician behaved in the most affectionate manner to Aladdin. 'Come, my good boy,' said he, with a smile, 'I will to-day show you some very fine things.' He conducted him out at a gate that led to some large and handsome houses, to each of which there was a beautiful garden. When they had wandered about for some time, they sat down by the side of a large basin of pure water, which received its supplies through the jaws of a bronze lion; and the magician took out from a piece of linen cloth, which was attached to his girdle, various sorts of fruits, and some cakes, with which he had provided himself. He divided a cake between himself and Aladdin, and gave him leave to eat whatever fruit he liked best. When they had finished their repast, they got up and continued their walk. The African magician insensibly led Aladdin on, much farther than the gardens extended; and they walked on through the country, till they came into the neighbourhood of the mountains.

Aladdin, who had never in his whole life before

taken so long a walk, felt himself very much tired. 'Where are we going, my dear uncle?' said he; 'we have got much farther than the gardens, and I can see nothing but hills and mountains before us. If we go on any farther, I know not whether I shall be able to walk back to the city.' 'Take courage,' replied his pretended uncle, 'I wish to show you another garden, that far surpasses all you have hitherto seen. It is not far off; and when you have seen it you will readily own how sorry you would have been to have come thus near it, and not gone on to see it.'

They at length came to a narrow valley, situated between two moderately-sized mountains, of nearly the same height. 'We shall now,' said he to Aladdin, 'go no farther, and I shall here unfold to your view such wonders as no one besides yourself has ever seen. I am going now to strike a light, and do you, in the meantime, collect all the dry sticks and leaves that you can find, in order to make a fire.'

There were so many pieces of dry sticks scattered about, that Aladdin had collected more than was sufficient for his purpose, by the time the magician had lighted his match. He then set them on fire; and as soon as they were in a blaze, the African threw a certain perfume, which he had ready in his hand, upon them. A thick and dense smoke immediately arose. At the same instant the ground slightly shook, and opening in the spot where they stood, discovered a square stone about a foot and a half across, placed horizontally, with a brass ring fixed in the centre.

Aladdin was dreadfully alarmed, and was about to run away, when the magician stopped him in an angry manner, giving him, at the same moment, a blow which not only beat him down, but nearly knocked some of his teeth out. Aladdin, with tears in his eyes, and trembling in every limb, got up. 'My dear uncle,' he cried, 'what have I done to deserve such severity?' 'I have my reasons for it,'



replied the magician, 'I am your uncle, and consider myself as your father, and you ought not to make me any answer. Do not, however, my boy,' added he, in a milder tone of voice, 'be at all afraid; I desire nothing of you but that you obey me most implicitly: and this you must do, if you wish to render yourself worthy of, and to profit by, the great advantages I mean to afford you.' These fine speeches of the magician in some measure reassured

Aladdin; when the former saw him less alarmed he continued: 'Under the stone which you see here, there is concealed treasure destined for you, and which will one day make you richer than any of the most powerful potentates of the earth. But in order to ensure your success, you must observe and execute in every respect, even to the minutest point, what I am now going to instruct you in. This is a matter of the greatest consequence both to you and to myself.'

Wrapped in astonishment at everything he had seen and heard, and full of the idea of this treasure, which the magician said was to make him for ever happy, Aladdin forgot everything that had passed. 'Well, my dear uncle,' he exclaimed, 'what must I do? Tell me, I am ready to obey you in everything.' 'I heartily rejoice, my boy,' replied the magician, embracing Aladdin, 'that you have made so good a resolution. Come to me; take hold of this ring, and lift up the stone.' 'I am not strong enough, uncle,' said Aladdin; 'you must help me.' 'No, no,' answered the African magician, 'you have no occasion for my assistance; you must lift it up entirely by yourself. Pronounce only the name of your father and your grandfather, take hold of the ring, and lift it: it will come without any difficulty.' Aladdin did as the magician told him; he raised the stone without any trouble, and laid it by the side of him.

When the stone was removed, a small cavern was visible, between three and four feet deep, at the bottom of which there appeared a door, with steps

to go down still lower. 'You must now, my good boy,' said the African magician to Aladdin, 'observe very exactly everything I am going to tell you. Go down into this cavern, and when you have come to the bottom of the steps which you see, you will perceive an open door, which leads into a large vaulted space, divided into three successive halls. In each of these you will perceive, on both sides of you, four bronze vases, as large



as tubs, full of gold and silver; but you must take particular care not to touch any of it. When you get into the first hall, take up your robe and bind it round you. Then observe, and go on to the second without stopping, and from thence in the same manner to the third. Above all, however, be very particular not to go near the walls, nor even to touch them with your robe; for, if any part of your dress come in contact with them, your in-

stant death would be the inevitable consequence. This is the reason of my having desired you to fasten your robe firmly round you. At the extremity of the third hall, there is a door which leads to a garden, planted with beautiful trees, all of which are full of fruit. Go on straight forward, and pursue a path, which you will perceive, and which will bring you to the bottom of a flight of fifty steps, at the top of which is a terrace. When you shall have ascended the terrace, you will observe a niche before you, in which there is a lighted lamp. Take the lamp and extinguish it. Then throw out the wick, and the liquid that is within, and put it in your bosom. When you have done this, bring it to me. Do not be afraid of staining your dress, as what is within the lamp is not oil ; and when you have thrown it out, the lamp will dry directly. If you should feel yourself very desirous of gathering any of the fruit in the garden, you may do so ; there is nothing to prevent you taking as much as you please.'

When the magician had given these directions to Aladdin, he took off a ring, which he had on one of his fingers, and put it on to his pretended nephew's ; telling him at the same time that it was a preservative against every evil that might otherwise happen to him, and again bade him be mindful of everything he had said to him. 'Go, my child,' added he, 'descend boldly ; we shall now both of us become immensely rich for the rest of our lives.'

Aladdin at once descended. He found the three

halls exactly answering the description the magician had given of them, and passing through them with the greatest precaution possible, he went on to the garden, and ascended to the terrace without stopping. He took the lamp as it stood lighted in the niche, threw out its contents, and put it into his bosom. He then came down the terrace, and stopped in the garden to examine the fruit, which he had only seen for an instant, as he passed along. The trees of this garden were all full of the most extraordinary fruit. Each tree bore a sort of a different colour. Some were white, others sparkling and transparent, like crystal ; some were red, and of different shades ; others green, blue, violet ; some of a yellowish hue ; in short, of almost every colour. The white were pearls ; the sparkling and transparent were diamonds ; the deep red were rubies ; the green, emeralds ; the blue, turquoises ; the violet, amethysts ; those tinged with yellow, sapphires ; in the same way, all the other coloured fruits were varieties of precious stones ; and the whole of them were of the largest size. Aladdin knew not their value. The variety, however, and contrast of so many beautiful colours, as well as the brilliancy and extraordinary size of each sort, tempted him to gather some of each. He took so many of every colour, that he filled both his pockets. He did not even neglect to fill his bosom quite full, between his robe and shirt.

Laden in this manner with the most immense treasure, though ignorant of its value, Aladdin made haste through the three halls, in order that

he might not make his uncle wait too long. Having proceeded through them with the same caution as before, he began to ascend the steps he had come down, and presented himself at the entrance of the cave, where the magician was impatiently waiting for him. As soon as Aladdin perceived him, he called out : ' Give me your hand, uncle, to help me up.' ' You had better, my dear boy,' replied the magician, ' first give me the lamp, as that will only embarrass you.' ' It is not at all in my way,' said Aladdin, ' and I will give it to you when I am out.' The magician still persisted in wishing to get the lamp before he helped Aladdin out of the cave ; but the latter had, in fact, so covered it with the fruit of the trees, that he absolutely refused to give it till he had got out of the cave. The African magician was in the greatest despair at the obstinate resistance the boy made ; he put himself into the most violent rage ; he threw a little perfume upon the fire, which he had taken care to keep up, and he had hardly pronounced two magic words before the stone, which served to shut up the entrance to the cavern, returned of its own accord to the place, with all the earth over it, exactly in the same state it was when the magician and Aladdin first arrived there.

The cause of the African magician's anxiety to procure the lamp was this : after nearly forty years spent in enchantments, and studying books of magic, he had discovered that there was in the universe a certain wonderful lamp, the possession of which would make him the most powerful monarch

in the world. He had discovered that this lamp was concealed in a subterraneous place, in the very spot, and under the very circumstances that have just been detailed, and he had come from the farthest part of Africa for the purpose of securing it. It was, however, absolutely necessary that another person should go down to take it, and then put it into his hands. It was, therefore, for this reason that he had addressed himself to Aladdin, who seemed to him to be an artless youth, and well adapted to perform the service he expected from him ; and he had resolved, as soon as he had got the lamp from him, to raise the last fumigation, pronounce the two magic words which produced the effect already seen, and sacrifice poor Aladdin to his avarice and wickedness.

When the magician found his hopes and expectations for ever blasted by his own hastiness of temper and the wilfulness of Aladdin, he resolved to return to Africa, which he in fact did the very same day, pursuing his journey along the most private roads, in order to avoid the city.

When Aladdin found himself buried alive, he called aloud a thousand times to his uncle, telling him he was ready to give him the lamp. Finding that all his cries were useless, he went down to the bottom of the flight of stairs, intending to look for the light in the garden. But the walls, which had been opened by enchantment, were now shut by the same means. He felt all around him, to the right and left, several times, but could not discover the least opening. He then redoubled his cries and

tears, sat down upon the step of his dungeon, without the least hope ever again to see the light of day, and with the melancholy conviction that he should only pass from the darkness which now encompassed him to the shades of death.

Two days passed away, Aladdin all the while shut up in this dungeon. On the third, just when he had given up all hope of ever being released, he happened to rub the ring which the African magician



had put upon his finger when he descended into the cavern, and which had ever since remained unthought of by Aladdin. Immediately a genie, of an enormous figure and a horrid countenance, rose up, as it were, out of the earth before him.

‘What do you wish? I am ready to obey you as your slave; as the slave of him who has the ring on his finger; I and the other slaves of the ring.’

At any other moment, Aladdin would have been so frightened at the sight of such a wonderful

figure, he would have been unable to speak ; but he was so entirely occupied with the danger and peril of his situation, that he answered without the least hesitation, 'Whoever you are, take me, if you are able, out of this place.' He had scarcely pronounced these words, when the earth opened, and he found himself on the outside of the cave, and at the very spot to which the magician had brought him. On looking round him he was surprised to



find not the least opening in the earth. He could not comprehend in what manner he had so suddenly come out of it. There was only the place where the fire had been made, which he recollected was close to the entrance into the cave. Looking round towards the city, he perceived it surrounded by the gardens, and thus knew the road he had come with the magician.

It was with great difficulty that he got home. When he was within the door, the joy he experi-

enced at again seeing his mother, added to the weak state he was in, from not having eaten anything for the space of three days, made him faint, and it was some time before he came to himself.

Aladdin related to his mother everything that had happened to him and the magician, on the day when the latter came and took him away to see the palaces and gardens round the city ; what had befallen him on the road, and at the place between the two mountains, where the magician worked such prodigies ; how, upon throwing the perfume into the fire, and uttering some magical words, the earth instantly opened, and discovered the entrance to a cave, that led to most inestimable treasures. Neither did he forget the blow that the magician had given him, and the manner, after having first coaxed him, he had persuaded him, by means of the greatest promises, and by putting a ring upon his finger, to descend into the cave. He omitted no circumstance of what passed, or what he had seen in going backwards or forwards through the three halls, in the garden, or on the terrace, whence he had taken the wonderful lamp, which he took out of his bosom, and showed to his mother, as well as the transparent and different-coloured fruits that he had gathered as he returned through the garden, and the two purses, quite full, all of which he gave his mother ; who, however, did not set much value upon them. The fruits, however, were in fact precious stones ; and the lustre which they threw round, by means of a lamp that hung in the chamber, and which almost equalled the sun in bright-

ness, ought to have informed her they were of the greatest value ; but the mother of Aladdin had no greater knowledge of their value than her son.

As Aladdin had not been able to take any repose in the subterranean vault in which he had been, as it were, buried with the idea of his certain destruction, it is no wonder that he passed the whole of that night in the most profound sleep, and that it was even late the next morning before he awoke. He at last got up, and the first thing he said to his mother was, that he was very hungry, and that she could not oblige him more than by giving him something for breakfast. ‘Alas ! my child,’ replied his mother, ‘I have not a morsel of bread to give you. You ate last night all the trifling remains of food there was in the house. Have, however, a little patience, and it shall not be long before I will bring you some. I have a little cotton of my own spinning, which I will go and sell, and purchase something for our dinner.’ ‘Keep your cotton, mother,’ said Aladdin, ‘for another time, and give me the lamp which I brought with me yesterday. I will go and sell that, and the money it will fetch will serve us for breakfast and dinner too, nay, perhaps also for supper.’

Aladdin’s mother took the lamp from the place she had put it in. ‘Here it is,’ she said to her son ; ‘but it is, I think, very dirty. If I were to clean it a little, perhaps it might sell for something more.’ She then took some water and a little fine sand to clean it with. But she had scarcely begun to rub this lamp, when instantly a hideous and gigantic

genie rose out of the ground before her, and cried with a voice as loud as thunder: 'What do you wish? I am ready to obey you as your slave, and the slave of those who have the lamp in their hands; I and the other slaves of the lamp.' The mother of Aladdin was unable to endure the sight of a figure so hideous and alarming as that of the genie; and her fears were so great, that he had no sooner begun to speak than she fell down in a fainting-fit.



As Aladdin had once before seen a similar appearance in the cavern, and did not either lose his presence of mind or his judgment, he instantly seized the lamp, and supplied his mother's place, by answering for her in a firm tone of voice, 'I am hungry, bring me something to eat.' The genie disappeared, and returned the moment after with a large silver basin, which he carried on his head, and twelve covered dishes of the same material, filled with the nicest meat, properly arranged, and

six loaves, as white as snow, upon as many plates ; two bottles of the most excellent wine, and two silver cups in his hand. He placed them all upon the sofa, and instantly vanished.

All this passed in so short a time, that Aladdin's mother had not recovered from the fainting before the genie had disappeared the second time. Aladdin, who had before thrown some water over her without any effect, again endeavoured to bring her to herself; but at the very instant he was going to set about it, whether her scattered spirits returned of themselves, or that the smell of the dishes which the genie had brought produced the effect, she quite recovered. 'My dear mother,' cried Aladdin, 'there is nothing the matter. Get up, and come and eat ; here is what will put you in good spirits again ; and at the same time satisfy my violent appetite. Come, do not let us suffer these good things to get cold before we begin.'

His mother was extremely astonished when she beheld the large basin, the twelve dishes, the six loaves, the two bottles of wine and two cups, and perceived the delicious odour that exhaled from them. 'My child,' she said, 'how came all this abundance here, and to whom are we obliged for such liberality? The sultan surely cannot have got acquainted with our poverty, and have had compassion upon us?' 'My good mother,' replied Aladdin, 'come and sit down, and begin to eat ; you are as much in want of something as I am. I will tell you of everything when we have broken our fast.' They then sat down, and both of them ate with the greater

appetite, as neither mother nor son had before ever seen a table so well covered.

On the following day, the whole of the provisions brought by the genie being exhausted, Aladdin resolved to sell the dishes in which they had been contained, and to buy provisions with the money. He accordingly took one of the silver plates under his robe, and went out early, in order to sell it. He addressed himself to a Jew, whom he happened



to meet. Aladdin took him aside, and showing him the plate, asked him if he would buy it.

The Jew, who was avaricious and cunning, took the plate and examined it. He had no sooner ascertained that it was good silver, than he desired to know how much he expected for it. Aladdin, who knew not its value, nor had ever had any dealings of the sort before, was satisfied with saying that he supposed the Jew knew what the plate was worth, and that he would depend upon his honour.

Being uncertain whether Aladdin was acquainted with its real value or not, he took out of his purse a piece of gold, which was exactly worth one seventy-second part as much as the plate, and offered it to Aladdin. The latter eagerly took the money, and, as soon as he had got it, went away so quickly, that the Jew, not satisfied with the exorbitant profit he had made by his bargain, was very sorry he had not foreseen Aladdin's ignorance of the value of the plate which he had brought to sell, and in consequence offered him much less for it. He was upon the point of running after the young man, to get something back out of the piece of gold he had given him. But Aladdin himself ran very fast, and was already got so far, that he would have found it impossible to overtake him.

In the same way, Aladdin sold all the twelve dishes one after the other, to the Jew, when they found they wanted more money. The Jew, who had given him a piece of gold for the first, durst not offer him less for the other dishes, for fear of losing so good a bargain. He bought them all, therefore, at the same rate. When the money for the last plate was expended, Aladdin had recourse to the basin, which was at least ten times as heavy as any of the others. He wished to carry this to his usual merchant, but its great weight prevented him ; he was obliged, therefore, to go and look for the Jew, and bring him to his mother's. After having examined the weight of the basin, the Jew counted out ten pieces of gold, with which Aladdin was satisfied.

When nothing remained of his ten pieces of gold, Aladdin had recourse to the lamp. He took it up, and looked for the particular spot that his mother had rubbed. As he easily perceived the place where the sand had touched it, he applied his hand to the same place, and the same genie, whom he had before seen, instantly appeared. But, as Aladdin had rubbed the lamp in a more gentle manner than his mother had done, the genie spoke to him also in a more softened tone. 'What do you wish?' said he to him, in the same words as before, 'I am ready to obey you as your slave, and the slave of those who have the lamp in their hands; I and the other slaves of the lamp.' 'I am hungry,' cried Aladdin; 'bring me something to eat.' The genie disappeared, and in a short time returned, loaded with a similar service to that he had brought before, which he placed upon the sofa, and vanished in an instant.

When Aladdin again found that all his provisions were gone, and that he had no money to purchase any, he took one of the silver dishes, and went to look for the Jew, whom he was before acquainted with, in order to sell it him. As he walked along, he happened to pass a goldsmith's shop, belonging to a respectable old man, whose probity and general honesty were unimpeachable. The goldsmith, who perceived him, called to him to come into the shop. 'My son,' said he, 'I have often seen you pass, loaded as you are at present, and join such a Jew; and then, in a short time, come back empty handed. I have thought that you went and sold

him what you carried. But perhaps you are ignorant that this Jew is a very great cheat ; nay, that he will even deceive his own brethren, and that no one who knows him will have any dealings with him. Now what I have more to say to you, is only this—and I wish you to act exactly as you like in the matter—if you will show me what you are now carrying, and are going to sell it, I will faithfully give you what it is worth, if it be anything in my way of business ; if not, I will introduce you to other merchants, who will not deceive you.’

The hope of making a little more of his silver dish induced Aladdin to take it out from under his robe, and show it to the goldsmith. The old man, who knew at first sight that the dish was of the finest silver, asked him if he had sold any like this to the Jew, and how much he had received for them. Aladdin ingenuously told him that he had sold twelve, and that the Jew had given him a piece of gold for each. ‘Ah ! the thief !’ cried the merchant ; ‘but, my son, what is done cannot be undone, and let us therefore think of it no more ; but in letting you see what your dish, which is made of the finest silver we use in our shops, is really worth, we shall know to what extent the Jew has cheated you.’

The goldsmith took his scales, weighed the dish, and after explaining to Aladdin how much a mark of silver was, what it was worth, and the different divisions of it, he made him observe that, according to the weight of the dish, it was worth seventy-two pieces of gold, which he immediately counted

out to him. 'This,' said he, 'is the exact value of your dish; if you doubt it, you may go to any one of our goldsmiths you please; and if you find that he will give you more for it, I promise to forfeit to you double the sum. All we get is by the fashion or workmanship of the goods we buy in this manner; and this is what even the most equitable Jews do not.' Aladdin thanked the goldsmith for the good advice he had given him, from which, too, he derived so much advantage. And for the future he carried his dishes to no one else. He took the basin also to his shop, and always received the value, according to its weight.

During this interval, Aladdin did not fail to resort frequently to those places where persons of distinction were to be met with; such as the shops of the most considerable merchants in gold and silver stuffs, in silks, fine linens, and jewellery; and by sometimes taking a part in their conversations, he insensibly acquired the style and manners of the best company. It was at the jewellers' more particularly that he became undeceived in the idea he had formed, that the transparent fruits he had gathered in the garden which contained the lamp were only coloured glass, and that he learned their value to be that of jewels of inestimable price. By means of observing all kinds of precious stones that were bought and sold in these shops, he acquired a knowledge of their value; and as he did not see any that could be compared with those he possessed, either in brilliancy or in size, he concluded that instead of bits of common glass, which he had

considered as trifles of no worth, he was, in fact, possessed of a most invaluable treasure. He had, however, the prudence not to mention it to any one, not even to his mother ; and there is no doubt that it was in consequence of his silence that he afterwards rose to the great good fortune to which we shall in the end see him elevated.

One day, as he was walking in the city, Aladdin heard a proclamation of the sultan, ordering all persons to shut up their shops, and retire into their houses, until the princess Badroul Boudour, the daughter of the sultan, had passed by in her way to the bath, and had returned.

This public order created in Aladdin a curiosity to see the princess unveiled ; which, however, he could not accomplish but by going to some house where he was acquainted, and by looking through the lattices. Yet this by no means satisfied him, because the princess usually wore a veil as she went to the bath. He thought at last of a plan, which by its success completely gratified his curiosity. He went and placed himself behind the door of the bath, which was so constructed that he could not fail to see her face.

Aladdin did not wait long in his place of concealment before the princess made her appearance ; and he saw her through a crevice perfectly well, without being at all seen. She was accompanied by a great crowd of females and eunuchs, who walked on each side of her, and others who followed her. When she had come within three or four paces of the door of the bath, she lifted up the veil,

which not only concealed her face but encumbered her, and thus gave Aladdin an opportunity of seeing her quite at his ease, as she approached the door.

No sooner had Aladdin beheld the princess than he fell violently in love with her. When he returned home, his mother perceived that something affected him ; but he refused to answer her inquiries. On the following day, however, after breakfast, as he was sitting upon the sofa opposite to her, as she



was engaged in spinning cotton as usual, he confessed what was the matter with him, and requested her to go to the sultan to ask his daughter in marriage. The old lady was thunderstruck, thinking that her son had lost his senses, and tried to persuade him to abandon what she esteemed his mad idea. But Aladdin was immovable. Finding all other arguments of no avail, Aladdin's mother at length suggested, that when people went to court

to ask a favour, it was usual to offer a present to the sultan, and that they had nothing worthy of his acceptance. Aladdin, who had not hitherto thought of this, so much was he occupied by the image of the princess, at once recalled to mind the jewels which he had brought with him from the cavern. He then told her of their immense value, and requested her to bring a dish, that he might arrange them, and see the effect they would have when presented at the foot of the throne.

Aladdin's mother brought the dish, and he took the precious stones out of the two purses, and arranged them. The effect they produced in broad daylight, by the variety of their colours, by their lustre and brilliancy, was so great that both mother and son were absolutely dazzled, and were in the greatest astonishment, because they had both only seen them by the light of a lamp. It is true that Aladdin had seen them on the trees, hanging like fruit, where they afforded a most brilliant sight; but as he was then, as it were, a child, he looked upon these jewels only as things proper to play with, and had regarded them in no other point of view.

After having for some time admired the beauty of the present, 'You cannot now,' said Aladdin, resuming the conversation, 'excuse yourself any longer from going and presenting yourself to the sultan, under the pretence that you have nothing to offer him. Here is a present which, in my opinion, will procure for you the most favourable reception.'

Aladdin's mother gave her son many reasons, in

order to prevail upon him to change his mind ; but the charms of the princess Badroul Boudour had made too strong an impression upon the heart of Aladdin to suffer his intentions to be altered.

After many delays, and many fruitless attempts to reach the sultan's throne, Aladdin's mother at length found means to obtain a hearing, and after making a great many apologies for the liberty she was going to take, she placed before the sultan the



dish containing the jewels which Aladdin had sent as a present, and which his mother had hitherto carried wrapped up in a coarse napkin.

It is impossible to express the surprise and astonishment which this monarch felt when he saw collected together in that dish such a quantity of the most precious, perfect, and brilliant jewels, the size of every one of which was greater than any he had before seen. His admiration for some time was

such that it rendered him absolutely motionless. When, however, he began to recollect himself, he took the present from the hand of Aladdin's mother, and exclaimed, in a transport of joy: 'Ah, how very beautiful, how extremely rich!' and then, having admired them all, one after another, and put each again in the same place, he turned to his grand vizier, and showing him the dish, asked him if it was not also his opinion that he had never before seen any jewels so perfect and valuable. The vizier was himself delighted with them. 'Well,' added the sultan, 'what do you say to such a present? Is not the donor worthy of the princess, my daughter? and must I not give her to him who comes and demands her at such a price?'

This speech of the sultan very much agitated the grand vizier, because the former had some time since given him to understand that he had an intention of bestowing the hand of the princess upon his only son. He was afraid, therefore, that the sultan would be dazzled by so rich and extraordinary a present, and would, in consequence of it, alter his mind. He approached the sultan, and whispering in his ear, 'Sire,' said he, 'everyone must allow that this present is not unworthy of the princess; but I entreat you to grant me three months before you absolutely determine. I hope that long before that time, my son, for whom you have had the condescension to say that you feel a great liking, will be able to offer you a much more considerable present than that of this person, whom your majesty does not know.'

Although the sultan was quite persuaded that it was impossible for his grand vizier to enable his son to make so valuable a present, he nevertheless granted him this favour. He therefore turned towards Aladdin's mother, and said to her : ' Go, my good woman ; return home ; and tell your son that I agree to the proposal he has made through you ; but that I cannot bestow the princess, my daughter, in marriage, until I have ordered and prepared a variety of furniture and ornaments which will not be ready for three months. At the end of that time do you come hither again.'

Aladdin suffered the three months which the sultan had appointed to elapse before making any fresh application. He kept, however, an exact account of every day, and when the whole period was expired, he did not omit to send his mother on the very next morning to the palace in order to put the sultan in mind of his promise. She went therefore to the palace, as her son had desired her, and stood at her usual place near the entrance of the divan. The sultan no sooner cast his eyes that way, than he recollected her, and she instantly brought to his mind the request she had made, and the exact time to which he had deferred it. As the grand vizier approached to make some report to him, the sultan stopped him by saying, ' I perceive that good woman who presented us with the beautiful collection of jewels some time since ; order her to come forward, and you can make your report after I have heard what she has to say.' The grand vizier directly turned his head towards

the entrance of the divan, and perceived also the mother of Aladdin. He immediately called to the chief of the ushers, and pointing her out to him, desired him to bring her forward.

Aladdin's mother advanced to the foot of the throne, where she prostrated herself in the usual manner. After she had risen, the sultan asked her what she wished. 'Sire,' she replied. 'I again present myself before the throne of your majesty,



to represent to you, in the name of my son Aladdin, that the three months which you had desired him to wait, in consequence of the request I had to make to your majesty, are expired ; and to entreat you to have the goodness to recall the circumstance to your remembrance.'

When the sultan desired a delay of three months before he answered the request of this good woman the first time he saw her, he thought he should

hear no more of a marriage which, from the apparent poverty and low situation of Aladdin's mother—who always presented herself before him in a very coarse and common dress—appeared to him so little suited to the princess, his daughter. The application, therefore, which she now made to him to keep his word, embarrassed him very much, and he did not think it prudent to give her at the moment a direct answer. He consulted his grand vizier, and told him the repugnance he felt at concluding a marriage between the princess and an unknown person, whom fortune, he conjectured, had not raised much above the condition of a common subject.

The grand vizier did not hesitate to give his opinion on the subject. 'Sire,' said he to the sultan, 'it seems to me that there is a very easy and yet certain method to avoid this unequal marriage, and of which this Aladdin, even if he were known to your majesty, could not complain; it is to set so high a price upon the princess, your daughter, that all his riches, however great they may be, cannot amount to the value. This will be a way to make him desist from so bold, not to say arrogant, an attempt, and which he certainly does not seem to have considered well before he engaged in it.'

The sultan approved of the advice of his grand vizier, and, after some little reflection, he said to Aladdin's mother: 'Sultans, my good woman, ought always to keep their words; and I am ready to adhere to mine, and render your son happy, by

marrying him to the princess, my daughter ; but as I cannot bestow her in marriage till I am better acquainted how she will be provided for, tell your son that I will fulfil my promise as soon as he shall send me forty large basins of massive gold quite full of the same kind of jewels which you have already presented to me from him, brought by an equal number of black slaves, each of whom shall be preceded by a white slave, young, well made, of good appearance, and richly dressed. These are the conditions upon which I am ready to bestow upon him the princess, my daughter. Go, my good woman, and I will wait till you bring me his answer.'

Aladdin's mother again prostrated herself at the foot of the throne and retired, smiling at the foolish thoughts of her son. When she reached home, 'My son,' said she, 'I advise you to think no more of your marriage with the princess Badroul Boudour. The sultan, indeed, received me with great goodness, and I believe that he was well inclined towards you ; the grand vizier, however, if I am not mistaken, made him alter his opinion, as you will yourself think when you have heard the account I am going to give you. After I had represented to his majesty that the three months were expired, and requested him, as from you, to recollect his promise, I observed that he did not make me the answer I am going to inform you of, until he had spoken for some time in a low tone of voice to the grand vizier.' Aladdin's mother then gave him an exact detail of everything the sultan had said, and

of the conditions upon which he consented to the marriage of the princess, his daughter. 'He is even now, my son,' added she, 'waiting for your answer; but, between ourselves,' she continued with a smile, 'he may wait long enough.' 'Not so long as you may think, mother,' replied Aladdin; 'and the sultan deceives himself if he supposes, by such exorbitant demands, to prevent me thinking anything more of the princess Badroul Boudour. I expected to have had much greater difficulties to surmount, and that he would have put a much higher price upon my incomparable princess. While I am considering how to comply with his demands, do you go and see about something for dinner, and leave me to myself.'

As soon as his mother was gone out to purchase some provisions, Aladdin took the lamp, and having rubbed it, the genie instantly appeared, and demanded of him, in the usual terms, what it was that he wanted, for he was ready to obey him. 'The sultan agrees to give me the princess, his daughter, in marriage,' said Aladdin; 'but he first demands of me forty large heavy basins of massive gold, filled to the very top with the various fruits of the garden from which I took the lamp, of which you are the slave. He requires, also, that these forty basins should be carried by as many black slaves, preceded by an equal number of young, handsome, and elegant white slaves, very richly dressed. Go, and procure me this present as soon as possible, that I may send it to the sultan before the sitting of the divan is over.' The genie merely said that

his commands should be instantly executed, and disappeared.

In a very short time the genie returned with forty black slaves, each carrying upon his head a large golden basin of great weight, full of pearls, diamonds, rubies, and emeralds, equally valuable for their brilliancy and size with those which had already been presented to the sultan. Each basin was covered with a cloth of silver, embroidered with flowers of gold. All these slaves with their golden basins, together with the white ones, entirely filled the house, which was but small, as well as the court in front, and a garden behind it. The genie asked Aladdin if he were contented, and whether he had any further commands for him; and on being told he had not, he immediately disappeared.

Aladdin's mother now returned from market, and was in the greatest surprise on coming home to see so many persons and so much riches. When she had set down the provisions which she had brought with her, she was going to take off her veil; but Aladdin prevented her. 'My dear mother,' he cried, 'there is no time to lose. It is of consequence that you should return to the palace before the divan breaks up, and should immediately conduct there the present and dowry which the sultan demands for the princess Badroul Boudour, that he may judge, from my diligence and exactness, of the ardent and sincere zeal I have to procure for myself the honour of an alliance with him.'

Without waiting for his mother's answer, Aladdin opened the door that led into the street, and ordered

all the slaves to go out, one after the other. He then placed a white slave before each of the black ones, who carried the golden basins on their heads.

As they proceeded along, crowds of spectators filled the streets; and so excessive was their admiration of the beauty and splendour of the cavalcade, that they could not take their eyes from it as long as it remained in sight. When his mother, who followed the last black slave, was gone out, he shut the door, and remained quietly in his chamber, with the full expectation that the sultan, after receiving such a present as he had required, would now readily consent to accept him for a son-in-law.

The sultan was unable to pay the least attention to the complimentary address of Aladdin's mother. The very first look he cast upon the forty golden basins, heaped up with jewels of the most brilliant lustre, finest water, and greatest value he had ever seen, as well as the eighty slaves, who seemed like so many kings, both from the magnificence of their dress and their fine appearance, made such an impression upon him that he could not restrain his admiration.

The sultan hesitated no longer. 'Go, my good woman,' said he to Aladdin's mother, 'and tell your son that I am waiting with open arms to receive and embrace him; and that the greater diligence he makes to come and receive from my hands the gift I am ready to bestow upon him, in the princess, my daughter, the greater pleasure he will afford me.'

Aladdin's mother returned home, and instantly

showed by her manner that she was the bearer of most excellent news. 'You have every reason, my dear son,' she said, 'to be satisfied. You have accomplished your wishes, contrary to my expectations, and what I have hitherto declared. But not to keep you any longer in suspense, I must inform you that the sultan, with the applause of his whole court, has announced that you are worthy to possess the princess Badroul Boudour; and he is now waiting to embrace you, and to conclude the marriage. It is therefore time for you to think of making some preparation for this interview, that you may endeavour to equal the high opinion he has formed of your person. After what I have seen of the wonders you have brought about, however, I am sure you will not fail in anything. I ought not, moreover, to forget to tell you, that the sultan waits for you with the greatest impatience, and therefore that you must lose no time in making your appearance before him.'

Aladdin was so delighted with this intelligence, and so taken up with the thoughts of the enchanting object of his love, that he hardly answered his mother, but instantly retired to his chamber. He then took up the lamp that had thus far been so friendly to him by supplying all his wants and fulfilling all his wishes, and had no sooner rubbed it, than the genie again showed his ready obedience to its power, by instantly appearing. He then commanded it to furnish him with a dress, richer and more magnificent than ever was worn by any monarch. This being done as he desired, 'I re-

quest,' said Aladdin to the genie, 'that you bring me a horse as quickly as possible, which shall surpass in beauty and excellence the most valuable in the sultan's stables ; the housings, saddle, bridle, and other furniture of which, shall be worth more than a million of money. I also order you to get me at the same time twenty slaves, as well and richly clothed as those who carried the present, to attend on each side and behind my person, and twenty more to march in two ranks before me. I want also ten thousand pieces of gold, in ten separate purses. These are all my commands at present. Go, and be diligent.'

Aladdin had no sooner given his orders to the genie than he disappeared, and a moment after returned with the horse, the forty slaves, ten of whom had each a purse with ten thousand pieces of gold.

Aladdin took four of the ten purses, and presented them to his mother. He left the other six in the hands of the slaves who carried them, desiring them to keep them, and to throw them out by handfuls to the populace, as they went along the streets on the way to the palace of the sultan. He ordered them also to march before him with the others, three on one side and three on the other.

Aladdin then mounted his horse, and began his march to the palace in the exact order that has been mentioned. Although he had never been on horseback in his life, he nevertheless appeared perfectly at his ease, and those who were the best skilled in horsemanship would never have taken him

for a novice. The streets through which he passed were filled with crowds of people, who made the air resound with their acclamations, their shouts of admiration, and benedictions, particularly when the six slaves who carried the purses threw handfuls of gold on all sides.

He at length arrived at the palace, where everything was ready for his reception. The sultan was not more surprised at seeing Aladdin more richly



and magnificently clothed than he was himself, than at the propriety of his manner, and his beautiful figure. He received him with all honour, embracing him in the warmest manner, and saying many agreeable and complimentary things to him. When he had concluded his speech, the sultan made a sign, and the air was immediately filled with the sound of musical instruments. Aladdin was then conducted into a magnificent saloon,

where a great feast was served up. The sultan and Aladdin ate by themselves; the grand vizier and nobles of the court, each according to their dignity and rank, waited upon them during their repast. The sultan entered into conversation with him on a variety of different topics; and Aladdin spoke with so much information and knowledge, that he completely confirmed the sultan in the good opinion which he had at first formed of him.

When the repast was over, the sultan ordered the grand judge of his capital to attend, and commanded him instantly to prepare a contract of marriage between the princess Badroul Boudour and Aladdin. The sultan then asked Aladdin if he wished to remain in the palace and perform the ceremony that day.

Aladdin, however, requested that the marriage should be delayed till he had provided a palace for his bride. Having taken leave of the sultan, and returned home, Aladdin once more had recourse to the lamp. The genie appeared as usual, when Aladdin ordered him to build him a palace worthy of his bride—in fact, so rich in every sort of precious stone, and adorned with gold, as to be unequalled in the universe.

The sun had retired to rest by the time that Aladdin had finished giving his orders to the genie respecting the construction of the palace, of which he had thus formed an ideal plan. The very next morning, when the day first broke, Aladdin, whose love for the princess prevented him from sleeping in tranquillity, had scarcely risen before the genie

presented himself. 'Sir,' said he, 'your palace is finished ; come and see if it be according to your wish.' Aladdin had no sooner signified his assent than the genie transported him to it in an instant. He found it to exceed his utmost expectation, and he could not sufficiently admire it. The genie conducted him through every part of it, and he everywhere found the greatest riches, applied with the utmost propriety. There were also the proper



officers and slaves, all dressed according to their rank, and suited to their different employments. Amongst other things, he did not omit to show him the treasury, the door of which was opened by a treasurer, of whose fidelity the genie confidently assured him. He here observed large vases, filled to the very top with purses of different sizes, according to the sums they contained, and so nicely arranged that it was quite a pleasure to behold

them. The genie then carried Aladdin to the stables, where he made him take notice of the most beautiful horses in the world, with all the officers and grooms busily employed about them. He then led him into the different magazines, filled with everything that was necessary for them, both useful and ornamental, as well as for their support.

The porters who came to open the gates of the sultan's palace, and who were accustomed to see an open space where Aladdin's palace now stood, were much astonished when they beheld the superb and magnificent building. The news of this wonderful event soon spread itself throughout the palace, and the grand vizier, who had arrived just as the gates were open, was not less astonished than the rest. The first thing he did was to go to the sultan, who was no less surprised than delighted at the magnificent structure. The same evening Aladdin conducted his bride to the palace, and the marriage was celebrated with the greatest rejoicings. The magnificence and liberality of Aladdin were the constant theme of conversation in all the places of public resort, everyone agreeing that his affability and the propriety of his manners were quite unequalled.

Many years passed over Aladdin's head in unalloyed happiness. The African magician, in the meantime, frequently thought of his disappointment, and of the means by which he had been foiled. Although he felt convinced that Aladdin had pined out a miserable existence in the subterraneous cavern where he had left him, he neverthe-

less thought he might as well learn his fate with certainty. As he had a complete knowledge of the science of geomancy, he set his various instruments in order, arranged the points, drew the figures, and formed his horoscope. When he examined it, instead of finding Aladdin dead in the cave, as he expected, he discovered that he lived in the greatest splendour, was immensely rich, highly respected and honoured, and was the husband of a princess.

No sooner had the African magician learnt that Aladdin was in the enjoyment of these honours, than the blood rushed into his face. 'The miserable son of a tailor,' he exclaimed in a rage, 'has discovered the secret and virtues of the lamp. I thought his death certain, and now he enjoys the fruits of my long and laborious exertions. I will either prevent his enjoying them long, or perish in the attempt.' He did not deliberate long. Early the next morning, he mounted a horse from Barbary, which he had in his stable, and began his journey. Travelling from city to city, and from province to province, without stopping anywhere longer than was necessary to rest his horse, he at last arrived in Cathay, and very soon reached the capital where Aladdin lived. He alighted at a public khan, where he ordered an apartment for himself. He remained there the rest of the day and following night, in order to recover from the fatigue of his journey.

On the following day, he went and examined Aladdin's palace, the magnificence and beauty of which, even so long after its erection, was a

common theme of conversation. He was soon convinced that in its erection Aladdin had availed himself of the services of the genii, who were the slaves of the lamp; and, stung to the very soul at his success in obtaining, as it were, without effort that which had cost him years of study to discover, he determined to regain possession of it, cost what it would.

The first thing to discover was, whether Aladdin carried the lamp about with him, or where he kept it. As soon, therefore, as he got back to his lodging, he took his instruments, which he always carried with him wherever he went. He soon discovered to his great joy that the lamp was in Aladdin's palace.

It happened, most unfortunately for Aladdin, that he was absent upon a hunting expedition that was to last eight days, and only three of them were yet elapsed. The African magician, knowing that his operations could be best carried on in the absence of Aladdin, went immediately to the shop of a person who sold lamps, and having purchased a dozen bright and well-polished copper lamps, he put them into a basket which he had provided, and went with this on his arm towards Aladdin's palace; and when he was near it, he began to cry with a loud voice, 'Who will change old lamps for new?' As he kept going on, the children, who were at play in the open square, heard him; they ran and collected round him, hooting and shouting at him, as they took him for a fool or a madman. Everyone who passed laughed at his folly, as they

thought it. 'That man,' said they, 'must surely have lost his senses, to offer to change new lamps for old ones.'

The African magician, unmoved by the shouts of the children, or by anything that was said of him, continued to cry, 'Who will change old lamps for new?' He repeated this so often, while he walked backwards and forwards on all sides of the palace, that at last the princess Badroul Boudour



heard his voice; but as she could not distinguish what he said, on account of the shouting of the children who followed him, and whose number increased every instant, she sent one of her female slaves, who went close to him, in order to understand what was the reason of all the noise and bustle.

The slave soon returned, and entered the saloon laughing very heartily; indeed so much so that the

princess herself, in looking at her, could not help laughing also. 'Well, silly one,' said the princess, 'why do you not tell me what it is you are laughing at?' 'Princess,' replied the slave, still laughing, 'who can possibly help laughing at seeing that fool with a basket on his arm, full of beautiful new lamps, which he does not wish to sell, but exchange for old ones! It is the crowd of children, who surround him, that make all the noise we hear, in mocking him.'

Hearing this account, another of the female slaves said: 'Now you speak of old lamps, I know not whether the princess has taken notice of one that lies upon the cornice; whoever it belongs to, he will not be very much displeased in finding a new one instead of that old one. If the princess will give me leave, she may have the pleasure of trying whether this fellow is fool enough to give a new lamp for an old one, without asking anything for the exchange.'

The lamp of which the slave spoke was the identical wonderful lamp which had been the cause of Aladdin's great success and happiness, and he had himself placed it there before he went to the chase, from the fear of losing it. The princess, who was ignorant of the value of this lamp, and that Aladdin, not to say herself, was so much interested in its preservation, consented to the joke, and ordered one of her attendants to go and get it exchanged. The eunuch obeyed: he went down from the saloon, and no sooner came out of the palace gate than he perceived the African magician.

He immediately called to him, and when he came, he showed him the old lamp, and said, 'Give me a new lamp for this.'

The magician did not doubt but that this was the lamp he was seeking ; because he thought there would not, of course, be any other lamp in Aladdin's palace, where everything that could be was of gold or silver. He eagerly took the lamp from the eunuch, and after having thrust it, as far as he could, into his bosom, he presented his basket, and bid him take which he liked best. Having thus succeeded in the object of his journey, the magician proceeded slowly from Aladdin's palace, and by-and-by ceased to call out. His silence, therefore, soon induced the children to go no farther with him.

As soon as he thought that he was unnoticed he set down his basket and lamps in the street, and left them ; and, leaving the city, he advanced into the country, and, coming to a lonely spot, he stayed until the night was far advanced. He then drew the lamp out of his bosom, and rubbed it. The genie instantly obeyed the summons. 'What do you wish?' cried the genie. 'I am ready to obey you, as your slave, and the slave of those who have the lamp in their hands ; I and the other slaves of the lamp.' 'I command you,' replied the African magician, 'instantly to take the palace, which you and the other slaves of the lamp have erected in this city, exactly as it is, with everything in it both dead and alive, and transport it, with me at the same time, into the farthest part of Africa.' With-

out making any answer, the genie, assisted by the other slaves of the lamp, took both him and the whole palace, and transported it in a very short time to the spot he had pointed out.

The disappearance of the palace caused the greatest consternation. The sultan was deeply grieved at the loss of his daughter, and for some time was quite inconsolable. When Aladdin returned from hunting, he was arrested by the sultan's order, and brought before him. In vain he protested his innocence of the disappearance of the palace. He was ordered to be beheaded, and the executioner was about to execute the sentence, when the people of the city, hearing what was about to be done to their unfortunate friend, rose up, forced the palace gates, and prevented it. The sultan was much against his will obliged to pardon him, when the popular tumult was quelled. Aladdin was, however, dismissed from the palace in disgrace.

He left the sultan's presence in the deepest humiliation, and in a state truly deserving of pity. He passed through the courts of the palace with downcast eyes, not even daring to look about him, so great was his confusion; and the principal officers of the court, not one of whom had he ever disoblged, instead of coming to console him, or offer him a retreat at their houses, turned their backs upon him, both that they might not be supposed to see him, nor he be able to recognise them.

Wandering about in a state bordering on dis-

traction, Aladdin at length left the city and departed towards the country. He soon turned out of the high-road, and, after walking over a great deal of ground in the most dreadful state of mind, he arrived, towards the close of day, on the borders of a river. He gave himself up entirely to despair. 'Whither shall I go to seek my palace?' he exclaimed to himself. 'In what country, in what part of the world, shall I find either that or my dear princess? Never shall I be able to succeed! It is much better, then, that I at once free myself from all my troubles.' He was going to throw himself into the river; but, being a good Mussulman, he thought he ought not to do so without first repeating his prayers. In order to perform this ceremony, he went close to the bank to wash his face and hands, as was the custom of his country; but as the spot was rather steep, and the ground moist from the water that had washed against it, he slipped down and would have fallen into the river, if he had not been stopped by a piece of stone or rock that projected about two feet from the surface. Happy was it for him that he had still with him the ring which the African magician had put upon his finger, when he made him go down into the subterraneous cavern, to bring away the precious lamp, which was so near remaining buried with him. In seizing hold of the rock, he rubbed the ring so strongly that the same genie instantly appeared whom he had before seen in the subterraneous cavern. 'What do you wish?' cried the genie; 'I am ready to obey you, as your slave, and as the

slave of him who has that ring on his finger ; I and the other slaves of the ring.'

Aladdin was most agreeably surprised by a sight he so little expected in the despair he was in ; and directly replied, ' Save my life, genie, a second time, by informing me where the palace is which I have built, or in procuring it to be again placed where it was.' ' What you require of me,' answered the genie, ' is beyond my ability ; I am only the slave of the ring ; you must address yourself to the slave of the lamp.' ' If that be the case, then,' added Aladdin, ' at least transport me to the spot where my palace is, let it be in what part of the world it will ; and place me under the window of the princess Badroul Boudour.' Immediately the genie transported him to Africa, near a large city, in the midst of a large meadow in which the palace stood, and set him down directly under the windows of the apartment of the princess, and there left him.

Notwithstanding the darkness, Aladdin very readily recognised both his own palace and the apartment of the princess ; but as the night was far advanced, and everything in the palace was quiet, he retired to one side, and seated himself at the foot of a tree. Full of hope, and reflecting on the good fortune which chance alone had procured him, he here felt himself in a much more tranquil state than since he had been arrested by the sultan's order, brought before him, and again delivered from the danger of losing his head. He amused himself for some time with these agreeable thoughts ; but,

as he had for five or six days enjoyed hardly any rest, he could not prevent himself being overcome by sleep, and he resigned himself to its influence in the spot where he was.

The next morning, as soon as the sun began to appear, Aladdin was most agreeably awakened by the notes of the birds, which had perched for the night not only upon the tree under which he lay, but also among the other thick trees in the garden of his palace. He cast his eyes upon this beautiful building, and felt an inexpressible joy at the thought of being again master of it, and once more possessing his dear princess. He got up, and approached the apartment of the princess. He walked for some time under the window, waiting till she rose, in hopes that she might observe him. One of her women, happening to look through the lattice, perceived Aladdin, and instantly ran and informed her mistress. The princess, who could scarcely believe this news, immediately went to the window, and saw him herself. She opened the lattice, the noise of which made Aladdin raise his head. He instantly recognised her, and saluted her in a manner highly expressive of his joy. 'Lose not a moment,' cried the princess; 'they are gone to open the secret door.' She then shut the lattice.

Aladdin entered, and he and the princess embraced each other, shedding tears of joy over their unexpected meeting. 'Tell me, I beseech thee,' were almost the first words Aladdin uttered, 'what has become of the old lamp which I left in this chamber when I went a-hunting?' The princess

then gave him a minute account of the exchange of the old lamp for the new, and of the sudden removal of the palace from Cathay to the place where it now was, which she learned from the magician was the extremity of Africa. The lamp, she also informed him, the magician constantly carried concealed in his bosom. Aladdin quickly hit upon a



plan to destroy the magician, and to recover the lamp; and having instructed the princess how to proceed, as it was necessary that he should not be seen in the matter, he left her and went into the city, and, having procured a certain powder, he returned to the palace, and, putting it into a goblet,

desired the princess to give it to the magician next time that he visited her.

Everything having been thus prepared, the magician came at his usual hour to visit the princess, and, instead of receiving him in a cold repulsive manner as she used to do, she smiled upon him as if she was delighted with his society. At a certain signal one of the attendants handed to her mistress, unperceived by the magician, the goblet containing the powder, and, exchanging it for that from which



he drank, he swallowed the potion and instantly fell down dead. Aladdin, who was waiting the result in the next apartment, was immediately admitted, and, opening the magician's vest, took out the lamp.

Having rubbed the lamp, the genie instantly appeared. Aladdin then ordered him to convey the palace and its contents to the place from which it had been removed. This was immediately done so rapidly and quietly that only two slight shocks

were perceptible—one when the palace was taken up, and the other when it was set down.

It was with no small surprise that the sultan saw on the following morning the palace of Aladdin occupying its old position. He could not at first believe his eyes, but, ordering a horse to be instantly saddled, he rode to it, and, finding that it was indeed a reality, he commanded the drums, trumpets, tymbals, and other instruments to announce a public rejoicing, and had a festival proclaimed of ten days' continuance, in honour of the return of the princess Badroul Boudour, of Aladdin and his palace.

It was in this manner that Aladdin a second time escaped an almost inevitable death : but even this was not the last ; he was in danger a third time, the circumstances attending which are now about to be related.

The African magician had a younger brother, who was not inferior to him in his knowledge of magic ; and it may be said that he surpassed him in wicked intentions and diabolical machinations. As they did not always live together, nor even in the same city, one sometimes being at the eastern extremity, while the other travelled in the most western part of the world, they did not fail once every year to inform themselves, by means of their knowledge of geomancy, where the other was, how he was going on, and whether either wanted the assistance of the other.

Some time after the African magician had failed in his attempt against Aladdin, his younger brother,

who had not received any intelligence of him for a year, and who was not in Africa, wished to know where he was, whether he was well, and what he was about. He took his geomantic box, and, having arranged the sand, he cast the points, drew the figures, and formed his horoscope. In examining each part, he discovered that his brother was no longer alive, that he had been poisoned, and that his death was sudden. On searching further, he found that this took place in a capital, and that he by whom he had been poisoned was a man of low birth, but was married to a princess, and daughter of the sultan.

When the magician was thus apprized of the melancholy fate of his brother, he did not waste his time in useless regrets, which could not again restore him to life; but he took the instant resolution to avenge his death: he mounted his horse, and directly began his journey towards Cathay. He traversed plains, rivers, mountains, and deserts, and after a long journey, accomplished in the midst of almost incredible fatigue and difficulty, he at length reached Cathay, and in a short time afterwards arrived at that capital, which his experiment in geomancy had pointed out.

Now, in the neighbourhood of the city there lived an old woman named Fatima, who led a retired and austere life, and was esteemed a saint and a worker of miracles by the common people. Twice a week she came into the city, and pretended to cure persons who were affected with pain in the head, by merely touching them. The magician in-

stantly determined to take advantage of the popular feeling with regard to this woman to carry into execution his design of revenge.

At midnight he proceeded to the cell of Fatima, and, placing a poniard close to her heart, he told her that if she made the slightest noise or resistance he would instantly kill her. He then made her change dresses with him, and paint his face in imitation of her own. When this was done, although he had promised to spare her life, the



wicked magician strangled her, and threw the body into a well.

Early on the following morning he went into the city ; and so well did he personate Fatima that no one discovered the deception. When people presented themselves to be operated upon for headache, he put his hands upon them and muttered a few words, as he had seen Fatima do. He then went towards the palace, followed by a great crowd. The noise soon attracted the notice of the princess, and

being informed of its cause, having a great curiosity to see Fatima, of whom she had heard so much, she sent one of her attendants to request her to come to the palace. The pretended Fatima at once consented.

When he was introduced into the presence of the princess, the magician began a long harangue, filled with all manner of pious wishes, the better to ingratiate himself with her. When he had finished, the princess requested that he would come and live in the palace, where she would appoint him an apartment, and where he should have as much freedom and opportunity for devotion as if he was in his own hermitage. To this, after a show of hesitation, he at last consented.

As they sat conversing, the princess asked Fatima if she did not think the palace very handsome, and in particular what she thought of the saloon in which they were then seated. The magician, who, in the height of his pretended austerity, had hitherto kept his eyes on the ground, now raised them, and, looking on every side of the apartment, replied that it wanted but one thing to make it the most splendid room in the universe. 'What is that, my good mother?' inquired Badroul Boudour; 'I entreat you to tell it me. For my part, I thought, and have also heard it said, that nothing was wanting; but whatever may be deficient I will have supplied.'

'Pardon me this liberty, princess,' replied the still dissembling magician; 'my opinion, if it can be of any value, is, that if the egg of a roc were sus-

pended from the centre of the dome, this saloon would not have its equal in any of the four quarters of the globe, and your palace would be the wonder of the whole universe.'

'My good mother,' resumed the princess, 'what kind of bird is a roc, and where could the egg of one be found?' 'Princess,' answered the feigned Fatima, 'the roc is a bird of prodigious size, which inhabits the summit of Mount Caucasus: the architect who designed your palace can procure you one.'

As soon as Aladdin returned from the hunting-match on which he was then absent, the princess did not fail to tell him how much the egg of a roc would improve the apartment. 'It is enough, princess,' replied Aladdin, 'that you think the want of a roc's egg is a defect. You shall find, by the diligence with which I am going to repair it, there is nothing I will not do through my love for you.'

Aladdin instantly went to the saloon, and then taking the lamp, which he now always carried about him since the danger he had experienced from the neglect of that precaution, out of his bosom, he rubbed it. The genie immediately appeared before him. 'Genie,' said Aladdin, 'there wants the egg of a roc suspended from the centre of this dome, in order to make it perfect: I command you, in the name of the lamp which I hold, to get this defect rectified.'

Aladdin had scarcely pronounced these words before the genie uttered so loud and dreadful a

scream that the very room shook, and Aladdin trembled so violently he was ready to fall. 'What, wretch !' exclaimed the genie, in a voice that would have made the most courageous man tremble ; 'is it not enough that I and my companions have done everything thou hast chosen to command, but that thou repayest our services by an ingratitude that is unequalled, and commandest me to bring thee my master, and hang him up in the midst of this vaulted dome ? Thou art deserving, for this crime, of being instantly torn to atoms, with thy wife and palace with thee. But thou art fortunate that the request did not originate with thee, and that the command is not in any way thine. Learn who is the true author. It is no other than the brother of thy enemy, the African magician, whom thou hast destroyed as he deserved. He is in thy palace, disguised under the appearance of Fatima, the holy woman, whom he has murdered ; and it is he who has suggested the idea to thy wife, to make the horrible and destructive request thou hast done. His design is to kill thee ; therefore take care of thyself.' As the genie said this he vanished.

Aladdin lost not a syllable of the words the genie spoke. He had before heard of the holy woman Fatima, and was not ignorant of the manner in which she pretended to cure a pain in the head. He returned to the apartment of the princess, but did not mention what had happened to him. He sat down, and complained of a violent pain that had suddenly seized his head, and at the same time

he held his hand up to his forehead. The princess directly ordered the attendants to call the holy woman ; and while they were gone she related to Aladdin the manner in which she had induced Fatima to come to the palace, where she had given her an apartment.

The pretended Fatima came ; and, as soon as she entered, Aladdin said to her, ' I am very happy, my good mother, to see you. I am tormented with a violent headache ; I request your assistance ; and, from the reliance I place on your good prayers, I hope you will not refuse me that favour which you grant to all who are thus afflicted.' When he had said this, he bent his head forward ; and the false Fatima also advanced, putting at the same time her hand upon a poniard, which was concealed in her girdle under her robe. Aladdin, who watched what she did, seized her hand before she could draw it, and pierced her to the heart with her own weapon.

' What have you done, my dear husband ?' exclaimed the princess in the greatest surprise ; ' you have killed the holy woman !' ' No, no, my princess !' answered Aladdin, without the least emotion ; ' I have not killed Fatima, but a villain who was going to assassinate me, if I had not prevented him.' Aladdin then told her of the discovery which he had just made, and of the narrow escape he had had from being murdered by the wicked magician.

A few years after, the sultan, being now very old, died. As he left no male issue, the princess

Badroul Boudour, as his legitimate heir, succeeded to the throne, and of course transferred the supreme power to Aladdin. They reigned together many years, and left an illustrious and numerous progeny.





THE ADVENTURES OF THE CALIPH HAROUN ALRASCHID.

WE cannot be insensible, but must have experienced, that we are sometimes in such extraordinary transports of joy, that we communicate that passion to those who come near us, or easily partake of theirs. And sometimes our melancholy is so great, that we are insupportable to ourselves; and are so incapable of giving anyone a reason who should ask it, that we cannot account for it ourselves.

The caliph Haroun Alraschid was one day in one of these moody fits, when his faithful and favourite grand vizier Giafar came to him. That minister finding him alone, which was seldom, and perceiving as he went nearer to him that he was in a very dull humour, and never lifted up his eyes, he made a full stop till he would vouchsafe to look at him.

At last the caliph cast his eyes upon Giafar, but presently turned them away, and remained in the same posture and situation as before.

The grand vizier, observing nothing in the caliph's eyes which regarded him personally, took the liberty to speak to him, and said, 'Will your majesty give me leave to ask you whence this melancholy proceeds, of which you seemed to me so little susceptible?'

'Indeed, vizier,' answered the caliph, clearing up his countenance, 'I am very little subject to it, and had not perceived it but for you, and will remain no longer in it. If no new affair brought you hither, do me the pleasure to invent something to divert me.'

'My duty obliged me to wait on you,' replied the grand vizier, 'and I take the liberty to remind your majesty that this is the day which you have appointed to inform yourself of the exact government of your capital city, and the little places about it; and this occasion very opportunely presents itself to dispel those clouds which obscure your natural gaiety.'

'You do well to remind me of it,' replied the caliph, 'for I had entirely forgotten it. Go you and change your dress, while I do the same by mine.'

They each put on the habit of a foreign merchant, and under that disguise went out by a back-door of the palace garden, which led into the fields. After they had taken a round to the banks of the Euphrates, at a sufficient distance from the city gates on that side, without having observed anything disorderly, they crossed the river in the first boat they met with, and making another tour

on the other side, came over the bridge which made the communication betwixt the two parts of the town.

At the foot of the bridge they met with an old blind man, who asked their alms ; the caliph turned about, and put a piece of gold into his hand. The blind man presently caught hold of his hand, and stopped him. 'Charitable person,' said he, 'whoever you are, that God hath inspired to bestow His alms, do not refuse the favour I ask you, to give me a box on the ear ; for I deserve that, and a greater punishment.' After these words he let the caliph's hand go, that he might strike ; but, for fear he should not, held him fast by his clothes.

The caliph, surprised both at the request and action of the blind man, said, 'I cannot acquiesce in thy demand ; and shall not lessen the merit of my charity by treating thee as thou wouldst have me.' After these words he endeavoured to get away from the blind man.

The blind man, who expected the reluctance of his benefactor, by the long experience he had had, did all he could to hold him. 'Sir,' said he, 'forgive my boldness and importunity. I desire you would either give me a box on the ear, or take your alms back ; for I cannot receive it but on that condition, without breaking a solemn oath ; and if you knew the reason, you would agree with me that the punishment is very slight.'

The caliph, not caring to be detained any longer, yielded to the importunity of the blind man, and gave him a very light blow ; whereupon he im-

mediately let him go, and thanked and blessed him. When the caliph and vizier had got some short distance from the blind man, the caliph said to the vizier, 'This blind man must certainly have some very substantial reason which makes him behave himself in this manner to all who give him alms. I should be glad to know it; therefore return and tell him who I am, and bid him not fail to come to my palace about prayer-time in the afternoon, that I may have some talk with him.'

The grand vizier went back, bestowing his alms on the blind man, and, after he had given him a box on the ear, told him the caliph's order, and then returned to him.

When they came into the town, the caliph observed, in a street which he had not passed through for a long time before, an edifice newly built, which seemed to him to be the palace of one of the great lords of the court. He asked the grand vizier if he knew to whom it belonged; who answered he did not, but would inquire; and thereupon asked a neighbour, who told him that the house was one Cogia Hassan's, surnamed Alhabbal, upon account of his profession of rope-making, which he had seen him work at himself, when poor; and that, without knowing how fortune had favoured him, he had got such great riches, that he defrayed honourably and splendidly the expense he had been at in building, and lived in very great style.

The grand vizier rejoined the caliph, and gave him a full account of his intelligence. 'I must see

this Cogia Hassan Alhabbal,' said the caliph ; ' therefore go and tell him, vizier, to come to my palace at the same hour you have ordered the other.' Accordingly the vizier obeyed.

The next day, after afternoon prayers, the caliph retired to his own apartment, and the grand vizier introduced the persons we have been speaking of, and presented them to the caliph.

They prostrated themselves before the caliph ; and when they rose up, the caliph asked the blind man his name, who answered, ' Baba Abdalla.'

' Baba Abdalla,' replied the caliph, ' thy manner of begging alms seemed so strange to me yesterday, that, if it had not been for some certain considerations, I should not have complied with thy request, but should have prevented thee from giving scandal to the public. I ordered thee to come hither, to know from thyself what induced thee to make that indiscreet oath thou hast told me of, that I may judge whether thou hast done well, and if I ought to suffer thee to continue in the practice of a thing that sets so ill an example. Tell me freely, how so extravagant a thought came into thy head, and do not disguise anything from me, for I will absolutely know the truth.'

Baba Abdalla, intimidated by this reprimand, cast himself a second time at the foot of the caliph's throne, with his face to the ground ; and when he rose up, said, ' I most humbly ask your majesty's pardon for my boldness, in daring to require, and almost force, you to do a thing which indeed appears so contrary to reason. I acknowledge my

crime ; but, as I did not then know your majesty, I implore your clemency, and hope you will consider my ignorance. As to the extravagancy of my action, I own it and that it must seem strange to all mankind ; but it is a very slight penance I have enjoined myself for an enormous crime I have been guilty of, for which, if all the people in the world were each to give me a box on the ear, it would not be a sufficient atonement. Your majesty will judge of it yourself, when, in telling my story, in obedience to your commands, I shall let you know what that heinous crime was.





*THE STORY OF THE BLIND MAN,
BABA ABDALLA.*

I WAS born at Bagdad, and had a pretty fortune left me by my father and mother, who died soon after each other. Though I was then but very young, I did not squander away my fortune, as most young men do, but, on the contrary, I neglected no opportunity to increase it by my industry. At last I became rich enough to purchase fourscore camels, which I let out to merchants, who paid me well for every journey I went with them throughout the extent of your majesty's dominions.

In the midst of this happiness, and with an ardent desire of growing much richer, as I was returning one day with my camels unloaded from Balsora, whither I had carried some merchandises that were to be embarked for the Indies, I met with a good pasturage, at a distance from any habitation, and made a halt there, and let the camels graze for some time. While I sat, a dervise, who had walked from Balsora, came and sat down by me to rest himself ; I asked him whence he came, and whither he was going, and he did the same by me ; and when we

had satisfied each other's curiosity, we produced our provisions and eat together.

During our repast, after we had talked of a great many indifferent things, the dervise told me that he knew of a treasure at a small distance thence, where there were such immense riches, that if my fourscore camels were loaded with gold and jewels, it would not be missed, and nobody could tell that anything had been taken away.

This good news surprised and charmed me at the same time; and I was so overjoyed that I scarce knew myself. I could not believe that the dervise was capable of telling me a falsehood; therefore I fell upon his neck, and said, 'Good dervise, I know you value not the riches of this world; therefore what service can the knowledge of this treasure be to you? You are alone, and cannot carry much of it away with you: show me where it is. I will load all my camels; and, as an acknowledgment of the favour done me, will present you with one of them.'

Indeed, I offered a very small matter; but after he had communicated that secret to me, my desire of riches was become so violent that I thought it a great deal, and looked upon the seventy-nine camel loads which I reserved for myself, as nothing in comparison of what I allowed him.

The dervise, though he saw my avarice, was not, however, angry at the unreasonable offer I had made him, but replied without the least concern. 'You are sensible, brother, that what you offer me is not proportionable to the kindness you ask of me. I may choose whether or no I will communi-

cate my secret to you, and keep the treasure to myself: but what I have told you is sufficient to let you know my good intentions, and that it is still in my power to oblige you, and make you remember me by making both our fortunes. But then I have another proposition more just and equitable to make to you; it lies in your own breast whether or no you will agree to it.

‘You say,’ continued the dervise, ‘that you have fourscore camels: I am ready to carry you to the place where the treasure lies, and we will load them with as much jewels and gold as they well can carry, on condition that when they are so loaded, you will let me have one half, and you take the other; after which we will separate, and both go which way we think fit. You see there is nothing but reason and justice in this bargain; for if you give me forty camels, you will get by my means wherewithal to purchase thousands more.

I could not disown but there was a great deal of justice in what the dervise said; but, without considering what riches I should gain in accepting the condition he proposed, I could not without reluctance think of parting with my forty camels, especially when I considered that the dervise would then be as rich as myself. But as it was no time to hesitate long on such an affair, and I must either accept the proposal, or resolve to repent all my lifetime after of losing an opportunity of obtaining a great fortune, that instant I went and gathered up all my camels; and after we had travelled some time, we came into a large spacious valley, the

entrance into which was so narrow that two camels could not go abreast. The two mountains which formed this valley were semicircular, but so high and craggy that there was no fear of being seen by anybody.

When we came between these two mountains, the dervise said to me, 'Stop your camels, and make them kneel down, that we may load them the easier, and I will proceed to discover the treasure.'

I did as the dervise bid me; and going to him afterwards, found him with a match in one hand, and gathering sticks with the other, to light a fire; which he had no sooner done but he cast a perfume into it, and pronouncing some words, which I did not understand, there arose a thick cloud. This cloud separated soon, and then a large rock, which stood between the two mountains in the midst of the plain, and which was of a prodigious height, and seemed to be very solid, opened like two folding-doors, and exposed to view a magnificent palace built in the hollow of a rock, which was hewed, and seemed to be rather the workmanship of genii than men; for no man could ever have been so bold as to have undertaken such a surprising work.

But I must not forget to tell your majesty, I could not have patience to make any observation; I admired only the immense riches which I saw on all sides; and, without staying to observe the just regularity in which the treasures were ranged, like a hungry eagle seizing her prey, I fell upon the first heap of golden money that I was near to, and began to fill the sack I had in my hand, as full as



I thought I could carry it. The sacks were all large, and with my goodwill I would have filled them all; but I was obliged to proportion my burden to the strength of my camels. The dervise did the same; but I perceived he had got to a heap of jewels, upon which I followed his example, and we took away much more jewels than gold. At last, when we had filled our sacks, and loaded our camels, we had nothing left to do but to shut up the treasure and go our way.

But before we departed, the dervise went again into the treasury, where there were a great many wrought vessels of gold of different sorts and sizes, which contained things that were precious. I observed that he took out of one of these vessels a little box of a certain wood, which I knew not, and put it into his breast; but first showed me that it contained only a kind of pomatum.

The dervise used the same ceremony to shut the treasury as he had done to open it; and after he had pronounced some certain words, the doors of the treasury shut, and the rock seemed as whole and entire as before.

Then he divided our camels; I put myself at the head of the forty which I reserved for myself, and the dervise at the head of the rest. We came out of the valley by the same passage we went in, and travelled together till we came to the great road, where we were to part; the dervise to go to Balsora, and I to Bagdad. To thank him for so great a kindness, I made use of the most expressive terms to testify my acknowledgment for the preference

he had given me before all mankind, in letting me have a share of such riches. We embraced each other with a great deal of joy, and then took our leaves with a hearty adieu.

I had not gone many paces before vile ingratitude and envy possessed my heart, and I deplored the loss of my forty camels, and much more the riches wherewith they were loaded. The dervise, said I to myself, has no occasion for all these riches; he is master of the treasure, and may have as much as he pleases; so I delivered myself up to the blackest ingratitude, and determined immediately to take the camels, as they were loaded, from him.

To execute this design, I first stopped my own, and then ran after the dervise, and called to him as loud as I could, giving him to understand that I had something material to say to him, and made a sign to him to stop and stay for me; which he accordingly did.

When I came up to him I said, 'Brother, I had no sooner parted from you, than a thought came into my head, which neither of us had reflected on before. You are a good dervise, used to live in tranquillity, disengaged from all the cares of the world, and intent upon serving God; you know not, perhaps, what trouble you have taken upon yourself to take care of so many camels; if you would take my advice, I would have you keep but thirty, you will find it troublesome enough to manage them. Take my word, I have had experience.'

'I believe you are in the right,' replied the dervise,

who found he was not able to contend with me ; ' I own I never so much as thought of it ; I begin already to be uneasy at what you have represented to me. Choose which ten you please, and take them.'

I set ten apart ; and after I had turned them about, I put them in the road to follow my others. I could not have imagined that the dervise would be so easily persuaded to part with his camels, which increased my covetousness, and made me flatter myself that it would be no hard matter to get ten more ; wherefore, instead of thanking him for his present, I said to him again : ' Brother, the interest I take in your repose is so great, that I cannot resolve to part with you without desiring you to consider once more how difficult a thing it is to govern thirty loaded camels, especially you who are not used to such work : you will find it much better to return me as many more as you have done already. What I tell you is not for my own sake and interest, but to do you the greater pleasure. Ease yourself then of the camels, and leave them to me, who can manage an hundred as well as one.'

My discourse had the desired effect upon the dervise, who gave me, without any hesitation, other ten camels ; so that he had but twenty left, and I was master of sixty, and might boast of as great riches as most sovereign princes, but for all that could not be content ; for as a person afflicted with a dropsy, the more he drinks, the more thirsty he is, so I became more greedy and desirous of the other twenty camels.

I redoubled my solicitations, prayers, and importunities, to make the dervise condescend to grant me ten of the twenty, which he did with a good grace ; and, as to the ten he had left, I conjured him not to refuse me, but to complete the obligation I should ever have to him, and crown my joy by giving me them also. ‘ Make a good use of them, brother,’ said the dervise, ‘ and remember that God can take away riches as well as give them, if we do not assist the poor, whom He makes so on purpose that the rich may merit by their charity a greater recompense in the other world.’

My blindness was then so great, that I could not profit by so wholesome advice : I was so far from it, that I was not content, though I had my forty camels again, and knew they were loaded with an inestimable treasure. But a thought came into my head, that the little box of pomatum which the dervise showed me had something in it more precious than all the riches which I was obliged to him for. The place whence the dervise took it, said I to myself, and his care to secure it, make me believe there is something mysterious in it. I then embraced him, and bid him adieu ; and as I turned about from him, said : ‘ What will you do with that little box of pomatum ? It seems such a trifle,’ said I, ‘ it is not worth your carrying away ; I desire you would make me a present of it ; for what occasion has a dervise, as you are, who has renounced the vanities of the world, for pomatum ?’

I wish he had refused me that box ; but if he

had, I was stronger than him, and was resolved to have taken it from him by force ; and notwithstanding my obligation to him, not to have suffered him to have carried away the least thing of the treasure.

The dervise, far from denying me, presently pulled it out of his bosom, and presenting it to me with an extraordinary grace, said : ‘ Here, take it, brother, and be content. If I could do more for you, you needed but to have asked for it ; you see I am ready and willing to satisfy you.’

When I had the box in my hand, I opened it ; and, looking at the pomatum, said to him : ‘ Since you have hitherto been so good, I am sure you will not refuse me this one favour ; which is, to tell me the particular use of this pomatum.’

‘ The use is very surprising and wonderful,’ replied the dervise ; ‘ if you apply a little of this pomatum round the left eye, and upon the lid, you will see all the treasures contained in the bosom of the earth ; but if you apply it to the right eye, it will make you blind.’

I would make the experiment myself. ‘ Take the box,’ said I to the dervise, ‘ and apply some of this pomatum to my left eye ; you understand how to do it better than I ; for I long to make an experiment of a thing which seems so incredible to me. Accordingly I shut my left eye, and the dervise applied the pomatum. When he had done, I opened my eye : I saw immense treasures, and such prodigious riches, so diversified, that it is impossible for me to give an account of them ; but

as I was obliged to keep my right eye shut all the time with my hand, and that tired me, I desired the dervise to apply some of the pomatum to that eye.

‘I am ready to do it,’ said the dervise ; ‘but you ought to remember what I told you, that if you put any of it upon your right eye, you will presently be blind ; for such is the virtue of the pomatum.’

Far from being persuaded of the truth of what the dervise said, I, on the contrary, imagined that there was some new mystery, which he would hide from me. ‘Brother,’ replied I, smiling, ‘it is unnatural that this pomatum should have two such contrary effects ; I see you have only a mind to make me believe so.’

‘The thing is as I tell you,’ replied the dervise ; ‘you ought to believe me, for I cannot disguise the truth.’

However, I had not faith enough to believe the dervise, who spoke like an honest man ; my unsurmountable desire of seeing all the treasures in the world, and perhaps of enjoying what I had a mind to, had such an effect upon me, that I could not hearken to his remonstrances, nor be persuaded of a thing which was, however, but too much matter of fact, as I to my great misfortune soon experienced.

I imagined that if that pomatum, by being applied to the left eye, had the virtue of showing me all the treasures of the earth ; by being applied to the right, it might have the power of putting them

in my disposal. Possessed with this thought, I obstinately pressed the dervise to apply the pomatum to my right eye ; but he as positively refused me. 'Brother,' said he, 'after I have done you so much service, I cannot resolve to do you so great an injury. Consider with yourself, what a misfortune it is to be deprived of one's eye-sight; therefore do not reduce me to the hard necessity of obliging you in a thing which you will repent of all your lifetime after.'

In short, my obstinacy was so prevailing, that I said to him : 'Brother, I earnestly desire you to lay aside all difficulties you start: you have granted me generously all that I have asked of you hitherto ; and would you have me go away unsatisfied at last, about a thing of so little consequence? Grant me this last favour: whatever happens, I will not lay the blame on you, but take it upon myself.'

The dervise made all the resistance possible ; but knowing that I was able to force him to do it, he said : 'Since you will absolutely have me, I will satisfy you ; and thereupon took a little of the pomatum, and applied it to my right eye, which I kept shut ; but, alas ! when I came to open both my eyes, I could see nothing, but became blind, as you see me now.'

'Ah ! dervise,' cried I that moment, 'what you foretold me is but too true. Fatal curiosity,' added I, 'insatiable desire of riches, into what an abyss of miseries have you cast me ! I am now sensible what misfortune I have brought upon my-

self. But you, dear brother,' cried I, addressing myself to the dervise, 'who are so charitable and good, examine into the wonderful secrets you know, and see if you have not one to restore me to my sight.'

'Miserable wretch!' answered the dervise, 'if thou wouldst have been advised by me, thou wouldst have avoided this misfortune: but thou hast thy deserts; the blindness of thy mind was the cause of the loss of thine eyes. It is true, I have secrets, and thou, in the little time I have been with thee, knowest I have; but none to restore thee to thy sight. Pray to God, if thou believest there is one; it is He alone that can restore it to thee. He gave thee riches, of which thou wert unworthy, and takes them from thee, and will by my hands give them to men not so ungrateful as thou.'

The dervise said no more, and I had nothing to reply: he left me to myself, quite confounded, and plunged in inexpressible grief. After he had gathered my camels, he carried them away, and pursued the road to Balsora.

I desired him not to leave me in that miserable condition, but to conduct me to the first caravan; but he was deaf to my prayers and entreaties. Thus deprived of sight, and all I had in the world, I should have died with affliction and hunger, if the next day a caravan, returning from Balsora, had not received me charitably, and carried me to Bagdad.

After this manner I was reduced, without remedy, from a condition worthy the envy of princes for

riches and magnificence, though not for power, to beggary. I had no other way to subsist, but must resolve to ask charity, which I have done till now. But to expiate my offence, I enjoin myself, by way of penance, a box on the ear from every charitable person that would commiserate my condition.

This is the motive which seemed so strange to your majesty yesterday, and for which I ought to incur your indignation. I ask your pardon once more as your slave, and submit to receive the chastisement I deserve ; and if you vouchsafe to pronounce anything on the penance I have imposed upon myself, I am ready to undergo it, since I am persuaded you think it too slight and too little for my crime.

When the blind man had made an end of his story, the caliph said, 'Baba Abdalla, thy sin is great ; but thou knowest both the enormity of that, and thy penance. As for the first, thou must ask God's pardon for it in every prayer thy religion obliges thee to say every day ; and, that thou mayest not be prevented by the care of getting thy living, I will settle a charity on thee during thy life of four silver drachmas a day, which my grand vizier shall give thee ; therefore do not go till he has executed my orders.'

At these words, Baba Abdalla prostrated himself before the caliph's throne ; and rising up, returned him thanks, and wished him all happiness and prosperity.

The caliph, Haroun Alraschid, very well satisfied with the story of Baba Abdalla and the dervise, addressed himself to the other person the grand vizier Giafar had summoned to attend him. 'Cogia Hassan,' said he, 'passing yesterday by thy house, it seemed so magnificent that I had a curiosity to know whom it belonged to, and was told that thou, whose trade is so mean that a man can scarcely get his bread by it, hast built it after thou hast made a good use of the riches God has blessed thee with, and that thy neighbours speak well of thee.

'All this pleases me well,' added the caliph; 'and I am persuaded that the means by which Heaven has bestowed these gifts on thee, have been very extraordinary. I am curious to know them from thy own mouth, and sent for thee on purpose to have that satisfaction. Speak sincerely, that, when I know thy story, I may rejoice in thy good fortune.

'But that thou mayest not suspect my curiosity, and believe I have any interest in what thou shalt tell me, I declare that, far from having any pretensions, I give thee my word that thou shalt enjoy freely all thou hast got.'

On these assurances of the caliph, Cogia Hassan prostrated himself before his throne, with his forehead down to the tapestry; and, when he rose again, said, 'Any other person but myself might have been concerned to have been summoned to appear before your majesty; but, knowing that my conscience was clear, and that I had com-

mitted nothing against the laws nor your majesty, but, on the contrary, had always the most respectful sentiments and the profoundest veneration for your person, my only fear was that I should not be able to support the lustre of your throne. But, nevertheless, on the public fame of your majesty's receiving favourably and hearing the meanest of your subjects, I took courage, and never doubted but that I should have confidence enough to give you all the satisfaction you should require of me. Besides, your majesty has given me a proof of your goodness, by granting me your protection before you know whether I deserve it. Nevertheless, I hope I shall maintain the advantageous sentiments you have of me, when, in obedience to your command, I shall relate my adventures.'

After this small compliment, to obtain the caliph's goodwill and attention, and after some moments to collect himself in his memory, Cogia Hassan resumed his discourse in the following manner.





THE STORY OF COGIA HASSAN ALHABBAL.

‘ THAT your majesty may the better understand by what means I arrived at the happiness I now enjoy, I ought to acquaint you, that there are two intimate friends, citizens of Bagdad, now alive, who can testify to the truth of what I shall tell you, and to whom, under God, the first author of all good, I owe my prosperity.

‘ These two friends are called, the one Saadi, the other Saad. Saadi, who is very rich, was always of opinion that no man could be happy in this world without great riches, to live free from a dependence on anyone.

‘ Saad was of another opinion ; he agreed that riches were necessary in life, but maintained that the happiness of a man’s life consisted in virtue, and no further attachment to worldly goods than what was necessary in life, and to do good withal.

‘ Saad himself is one of the number, and lives very happily and contentedly in his station ; and though Saadi is infinitely more rich, their friendship is very sincere, and the richest values himself

no more than the other. They never had any other dispute but on this point ; in all other things their union is very strict.

‘ One day, as they were talking upon this subject, as I have since been informed by them both, Saadi affirmed that poverty proceeded from men’s being born poor, or their spending their fortunes in luxury and debaucheries. “ My opinion is,” said he, “ that most people’s poverty is owing to their wanting at first a sufficient sum of money to employ their industry with, and by that means increase it ; for,” said he, “ if they once had such a sum, and made a right use of it, they would not only live well, but would infallibly grow rich in time.”

‘ Saad could not come into his sentiments. “ The way,” said he, “ which you propse to make a poor man rich, is not so certain as you imagine. What you propose is very hazardous, and I can bring many good arguments against your opinion, but that they will carry us too far. I believe, and with as much probability on my side, that a man may become rich by other means as well as money ; and there are people who have raised as great and surprising fortunes by mere chance, as others have done with great beginnings, and good economy and management in business.”

“ Saad,” replied Saadi, “ I see we shall not come to any determination by my ppposing my opinion against yours ; but I will make an experiment to convince you, by giving, for example, a sum of money to some artisan whose generation has always been poor. If I have not the success I

expect, you shall try if you will have better by the means you shall use." Some days after this dispute, these two friends happened to walk out together ; and passing through the street where I was at work in my stall, at my trade of rope-making, which I learned of my father, who learned of his, and he of his ancestors before ; and by my dress and equipage, it was no hard matter for them to guess at my poverty.

'Saad, remembering Saadi's engagement, said : "If you have not forgotten what you said to me, there is a man, pointing to me, whom I can remember a long time working at his trade of rope-making, and in the same poverty : he is a worthy subject for your liberality, and a proper person for you to make your experiment upon." "I remember it so well," replied Saadi, "that I have ever since carried a sufficient sum about me to do it, but only waited for an opportunity of our being together, that you might be a witness of the fact. Let us go to him, and know if he is really necessitous."

'The two friends came to me ; and I, seeing that they had a mind to speak to me, left off work : they both accosted me with a common salute ; and Saadi asked me my name.

'I returned their salute, and answered Saadi's question, saying to him : "Sir, my name is Hassan ; but, by reason of my trade, I am commonly known by the name of Hassan Alhabbal."

"Hassan," replied Saadi, "as there is no trade but what a man may live by, I do not doubt but you may get enough to live well ; and I am amazed

that, the long time you have worked at your trade, you have not saved enough to lay in a good stock of hemp to employ more hands, by the profit of whose work you would soon increase."

"Sir," replied I, "you will be no longer amazed I have not saved money, and taken the way to be rich, when you come to know that, let me work as hard as I can from morning till night, I can hardly get enough to keep my family in bread and pulse. I have a wife and five children, and not one of them old enough to do anything: I must keep them and clothe them; and in our poor way of living, they still want a thousand necessities which they are forced to go without. And though hemp is not very dear, the first thing I do with any money I receive, is to lay by one part to purchase my small stock, or I and my family would starve."

"Now judge, sir," added I, "if it is possible that I could save anything for myself and family: it is enough that we are content with the little God sends us, and that we have not the knowledge nor desire of what we want, but live as we have been always bred up, and are not reduced to beg charity."

"When I had given Saadi this account, he said to me, "I am not so much surprised as I was; and I comprehend what obliges you to be content in your station. But if I should make you a present of a purse of two hundred pieces of gold, would not you make a good use of it? And do not you believe that with such a sum you could become soon as rich as the principal of your trade?"

"Sir," replied I, "you seem to be so civil and

honest a gentleman that I am persuaded you would not make sport of me, but that the offer you make me is serious ; and I dare say, without presuming too much upon myself, that a sum much



less would be enough to make me not only as rich as the principal of our trade, but in time I should be richer than them all of this city together, though Bagdad is so large and populous."

'The generous Saadi showed me immediately

that what he said was serious ; he pulled a purse out of his bosom, and putting it into my hands, said : " Here, take this purse ; you will find it contains two hundred pieces of gold : I pray God bless you with them, and give you grace to make the good use of them I desire ; and believe me, my friend Saad, whom you see here, and I shall both take a great deal of pleasure to find they may contribute towards making you more happy and comfortable than you now are."

' When I had got the purse, the first thing I did was to put it into my bosom ; but the transport of my joys was so great, and I was so much penetrated with acknowledgment, that my speech failed me, and I could give my benefactor no other tokens of my gratitude, but to catch hold of his garment and kiss it, which he drew from me ; and he and his friend pursued their walk.

' As soon as they were gone, I returned to my work, but could not think what I should do with my purse to keep it safe. I had neither box nor cupboard at home to lock it up in, and could not be sure it would not be discovered if I hid it.

' In this perplexity, as I had been used, as a great many poor people are, to put the little money I had in the foldings of my turban, I left my work, and went into the house under a pretext of wrapping my turban up anew, and took such precautions that neither my wife nor children saw what I was doing. But first I laid apart ten pieces for present necessities, and wrapped the rest up in the foldings of the linen which went about my cap.

‘The next thing I did that day was to lay in a good provision of hemp ; and afterwards, as my family had eaten no fresh meat for a long time, I went to the shambles, and bought something for supper.

‘As I was carrying the meat I had bought home in my hand, a famished kite flew upon me, and would have taken away my meat if I had not held it very fast ; but alas ! I had better have parted with it than lost my money. The faster I held my meat, the more the bird struggled, drawing me sometimes on one side and sometimes on the other ; but would not quit the prize, till unfortunately, by my making a sudden effort, my turban fell on the ground.

‘The kite immediately let go his hold, and seized upon my turban before I could gather it up, and flew away with it. I cried out so loud that I almost frightened all the men, women, and children in the neighbourhood, who joined their shouts and halloos to make the kite quit his prize ; for by that means these sort of voracious birds are often frightened, and quit their prey. But it fell out otherwise in this case ; for the kite carried off my turban, and we soon lost sight of him, and it was in vain for me to fatigue myself to run after him.

‘I went home very melancholy at the loss of my turban and money ; and, what would diminish the small remainder of the ten pieces, for I had laid out a deal in hemp, I was obliged to buy a new turban. Thus all my great hopes were quashed.

‘ But that which troubled me most was the little satisfaction I should be able to give my benefactor for his ill-placed generosity, who, when he should come to hear what a misfortune I had had, would perhaps look upon my story to be incredible, and by consequence an idle excuse.

‘ While the remainder of the ten pieces lasted, my little family and I lived the better for it ; but I soon fell again into the same poverty. However, I never murmured nor repined. God, said I, was pleased to give me riches when I least expected them, and has thought fit to take them from me ; yet I will praise His name for all the benefits I have received, and submit myself entirely to His will.

‘ These were my sentiments ; while my wife, from whom I could not keep secret the loss I had sustained, was inconsolable. But yet I was so prudent in all my trouble as not to tell my neighbours, that when I lost my turban I lost an hundred and ninety pieces of gold ; which if I had done, as they knew my poverty, and could not comprehend how I should have got so great a sum by my work, they would only have laughed at me.

‘ About six months after my misfortune, which I have related to your majesty, the two friends walking through that part of the town where I lived, the neighbourhood put Saad in mind of me. “ We are now,” said he to Saadi, “ not far from the street where Hassan Alhabbal lives ; let us call and see what use he made of the two hundred pieces of gold you gave him, and what steps he has made towards the bettering of his fortune.”

“With all my heart,” replied Saadi; “I have been thinking of it some days, and it will be a greater pleasure and satisfaction to me to have you with me. You will see a great alteration; we shall hardly know him.”

‘Just as Saadi said all this, these two friends turned the corner of the street; and Saad, who perceived me first at a distance, said to his friend, “I believe you reckon without your host. I see Hassan Alhabbal, but can discern no change in his person, for he is as ill dressed as when we saw him before; the only difference that I can perceive is, his turban looks something better. Observe him yourself, and see whether I am in the right or wrong.”

‘As they drew near to me, Saadi saw me too, and found Saad was in the right; but could not tell to what he should attribute the little alteration he saw in my person; and was so much amazed, that he could not speak when he came up to me. “Well, Hassan,” said Saad, “we do not ask you how affairs have gone since we saw you last; without doubt they carry a better face.”

“Gentlemen,” replied I, addressing myself to them both, “I have the great mortification to tell you that your desires, wishes, and hopes, as well as mine, have not had the success you ought to expect and I promised myself: you will scarce believe the extraordinary adventure that has befallen me. I assure you, nevertheless, on the word of an honest man, and you ought to believe me, that nothing is more true than what I am going to tell you.” Then I related to them my adventures,

with the circumstances I had the honour to tell your majesty.

‘Saadi rejected my discourse, and said, “Hassan, you joke with me, and would deceive me; for what you say is a thing incredible. What have kites to do with turbans? They only search for something to satisfy their hunger. You have done as most such sort of people as you are generally do. If they have made any extraordinary gain, or any good fortune happens to them which they never expected, they throw aside their work, and divert themselves, and make merry, while the money lasts; and when they have eaten and drunk it all out, are reduced to the same necessity as before. You would not be so miserable, but because you deserve it, and render yourself unworthy of any good action done to you.”

“Sir,” replied I, “I bear all these reproaches; and am ready to bear as many more, if they were more severe, and all with the more patience, because I do not think I deserve them. The thing is publicly known in this part of the town, and there is nobody scarce but what can satisfy you of the truth of it, if required; and you will find that I do not impose upon you. I own I never heard talk of kites flying away with turbans; but this is a thing that has happened, as a great many others do, which, though they do not fall out every day, are not the less probable.”

‘Saad took my part, and told Saadi a great many as surprising stories of kites, some of which he affirmed he knew to be true; insomuch that at last he pulled his purse out of his bosom, and counted

out two hundred pieces of gold into my hand, which I put into my bosom for want of a purse.

‘When Saadi had told me out that sum, he said to me, “I make you a present of these two hundred pieces; but take care to put them in a safer place, that you may not lose them so unfortunately as you have done the others.” I told him that the obligation of this second kindness was much greater than I deserved, after what had happened, and that I should be sure to make a good use of his advice. I would have said a great deal more, but he would not permit me, but went away with his friend to make an end of their walk.

‘As soon as they were gone, I left off work, and went home; and finding neither my wife nor children within, I pulled out my money, put ten pieces by, and wrapped up the rest in a clean linen cloth; but then I had to consider where I should hide this linen cloth, that it might be safe. After I had considered some time, I bethought myself of laying it at the bottom of a great earthen vessel, which stood full of bran in a corner, where I imagined that neither my wife nor children would look into. My wife came home soon after; and as I had but a very little hemp in the house, I went out to buy some.

‘While I was out, a sandman, who sells scouring sand, which women use to clean the baths with, passed through our street, and called, “Any sand, ho!” My wife, who wanted some, called him; but as she had no money, she asked him if he would make an exchange of some sand for some bran,



The sandman asked to see the bran; my wife showed him the pot, the bargain was made, and the sandman took the pot and bran along with him.

‘Not long after I came home, loaded with as much hemp as I could carry, and followed by five porters loaded also. After I had satisfied them for their trouble, I sat down to rest myself; and, looking about me, could not see the pot of bran.

‘It is impossible for me to express to your majesty my surprise, and the effect it had on me. I asked my wife hastily what had become of it? and she told me the bargain she had made with the sandman, which she thought to be a very good one.

“Ah! unfortunate woman!” cried I, “you know not the injury you have done me, yourself, and our children, by making that bargain, which has ruined us quite. You thought only of selling the bran; but with the bran you have enriched the sandman with an hundred and ninety pieces of gold, which Saadi, with his friend, came and made me a second present of.”

‘My wife was like one stark mad, when she knew what a fault she had committed through ignorance. She cried, and beat her breast, and tore her hair and clothes. “Unhappy wretch that I am!” cried she; “am I fit to live after so dreadful a mistake? Where shall I find this sandman? I never saw him in our street before, and know him not. Oh, husband!” added she, “you were very much in the wrong to be so reserved in a matter of such importance. This had never happened if you had com-

municated the secret to me." In short, I shall never make an end of my story if I tell your majesty what her grief made her say ; for women are often eloquent in their afflictions.

"Wife," said I, "moderate your grief ; by your weeping and howling you will alarm all the neighbourhood. And there is no occasion they should be informed of our misfortunes—they will only laugh at us, instead of pitying us ; therefore we had better bear our loss patiently, and submit ourselves to the will of God, and bless Him for the ten pieces of gold we have left, which will be of great service to us in our trade."

'My wife at first did not relish my arguments ; but as time softens the greatest misfortunes, and makes them more supportable, she at last grew easy, and had almost forgotten them. "It is true," said I to her, "we live but poorly. But what signify riches ? Do not we breathe the same air, and enjoy the same light and warmth of the sun ? Therefore what benefits have the rich more than we, that we should envy their happiness ? They die as well as we. In short, while we live in the fear of God, as we all should do, the advantage they have over us is so very inconsiderable that we ought not to regard it."

'I will not tire your majesty any longer with my moral reflections. My wife and I comforted ourselves in this manner, and I followed my trade with as much alacrity as before these two mortifying losses. The only thing that troubled me sometimes was, how I should look Saadi in the

face when he should come and ask me how much I had advanced my fortune with what he had so generously given me ; though it was no fault of mine this time, any more than the other, but an accidental misfortune.

‘The two friends stayed away longer this time than the former, though Saad had often spoke to Saadi, who always put it off. “For,” said he, “the longer we stay away, the richer Hassan will be, and I shall have the greater satisfaction.”

‘Saad, who had not the same opinion of the effect of his friend’s generosity, made answer, “You fancy, then, that your present will turn to a better account now than before ; I would advise you not to flatter yourself too much, for fear it should prove otherwise.” “Why,” replied Saadi, “kites do not fly away with turbans every day ; and Hassan will be more cautious this time.”

“I do not doubt it,” replied Saad ; “but,” added he, “there are other accidents that neither you nor I can think of ; therefore I say, moderate your joy, and do not depend too much on Hassan’s good success : for to tell you what I think, and what I always thought (whether you like it or not), I have a secret foresight that you will be balked in your expectations.”

‘In short, one day, when Saad and Saadi were together, and were disputing hard upon this subject, they resolved to take a walk and inform themselves which of them was in the right. I saw them at a distance, was terribly concerned, and was just going to leave my work, and to run and hide

myself. I seemed very earnest at work, made as if I had not seen them, and never lifted up my eyes till they were just by me, and had saluted me, and then I could not help it. After we had talked upon indifferent matters, I told them my last misfortune, with all the circumstances, and that I was as poor as ever.

‘After that, I added, “You may say that I ought to have hid my money in another place than in a pot of bran, which was carried out of my house that same day ; but that pot had stood there many years, and had never been removed, even when my wife parted with the bran : besides, could I guess that a sandman should come by that very day, and my wife, having no money, should make such an exchange ? Indeed, you may allege that I ought to have told my wife of it ; but I will never believe that such prudent persons as I am persuaded you are would have given me that advice : and if I had put my money anywhere else, what certainty could I have that it would have been more safe ?

“I see, sir,” said I, addressing myself to Saadi, “that it has pleased God, whose ways are secret and impenetrable, that I should not be enriched by your liberality, but that I must be poor : however, the obligation is the same as if it had the desired effect.”

‘After these words I was silent, and Saadi replied : “Though I would persuade myself, Hassan, that all you tell us is true, and not owing to your debauchery or ill economy, yet I must not be ex-

travagant, and for the sake of an experiment to ruin myself. I do not regret, in the least, the four hundred pieces of gold I gave you to rise in the world ; I did it without expecting any recompense but the pleasure of doing good. If anything makes me repent, it is that I did not address myself to another, who might have made a better use of my charity." Then turning about to his friend Saad, he continued, "You may know, by what I have said, that I do not give up my cause ; you may now make your experiment, and let me see that there are ways besides giving money to make a poor man's fortune. Let Hassan be the man ; I dare say, whatever you give him, he will not be the richer." Saad had a piece of lead in his hand, which he showed to Saadi. "You saw me," said he, "take up this piece of lead, which I found on the ground ; I will give it to Hassan, and you shall see what it is worth."

'Saadi burst out a-laughing at Saad. "What is that bit of lead worth?" said he ; "a farthing. What can Hassan do with that?" Saad presented it to me, and said, "Take it, Hassan. Let Saadi laugh ; you will tell us some good news of it one time or another." I thought Saad was in jest, and had a mind to divert himself ; but, however, I put the lead in my pocket, and thanked him. The two friends pursued their walk, and I fell to work again.

'At night, when I pulled off my clothes to go to bed, the piece of lead, which I had never thought of from the time Saad gave it me, tumbled out of my

pocket ; I took it up, and laid it on the first place nearest me. The same night it happened that a fisherman, a neighbour, mending his nets, found a piece of lead wanting ; and it being too late to buy any, since the shops were shut up, and he must either fish that night, or his family go without bread the next day, he called to his wife, and bid her inquire among the neighbours for a bit. She went from door to door, on both sides of the street, but could not get any, and came back to her husband to tell him so. The fisherman seemed very much concerned ; and, scratching his head, asked her if she had been at Hassan Alhabbal's. "No, indeed," said the wife, "that was too far off ; and I should but have lost my labour, for they never have anything when one wants it." "No matter for that," said the fisherman, "for though you have missed a hundred things before, you may chance to get what we want now."

'The fisherman's wife, after grumbling and growling all the way, came and knocked at my door, and waked me out of a sound sleep. I asked her what she wanted. "Hassan Alhabbal," said she, as loud as she could bawl, "my husband wants a bit of lead to mend his nets with ; and if you have a bit, desires you to give it him."

'The piece of lead which Saad had given me was so fresh in my memory, that I could not well forget it. I told my neighbour that, if she would stay a moment, my wife should give her what she wanted. Accordingly, my wife, who was wakened as well as myself, got up, and, groping about where

I directed her, found the lead, opened the door, and gave it to the fisherman's wife, who was so overjoyed that she promised my wife that, for the kindness she did her and her husband, we should have the first cast of the nets.

'The fisherman was so much rejoiced to see the lead, which he so little expected, that he very much approved of his wife's promise, and mending his nets, went fishing two hours before day, according to custom. At the first throw he caught but one fish, about a yard long, and proportionate in thickness, and afterwards had a great many successful casts; but, of all the fish he took, the first was the biggest.

'When the fisherman had done fishing, he went home, where his first care was to think of me. I was extremely surprised, when at my work, to see him come to me with a large fish in his hand. "Neighbour," said he, "my wife promised you last night whatever fish I should catch at my first throw; and it pleased God to send me no more than this one, which, for the pleasure you did us, I desire you to accept, for all my other casts were very successful, and this is but a trifling present."

"Neighbour," said I, "the bit of lead which I gave you was worth so little, that it ought not to be valued at so high a rate. Neighbours should assist each other with what they want. I should have expected the same kindness from you, had I been in such a need; therefore I would refuse your present if I was not persuaded you gave it me freely, and that I should anger you; and, since

you will have it so, I return you my hearty thanks."

'After these compliments, I took the fish, and carried it home to my wife. "Here," said I, "take this fish, which the fisherman our neighbour has made me a present of, for the little bit of lead he sent to us for last night. I believe it is all that we can expect from the present Saad made me yesterday." And then I told her what had passed between the two friends.

'My wife was very much startled to see so large a fish. "What would you have me do with it?" said she; "our gridiron is only to broil small fish, and we have not a pot big enough to boil it." "That is your business," answered I; "dress it as you will, I shall like it either way." And then I went to my work again.

'In gutting the fish, my wife found a large diamond, which, when she washed it, she took for a piece of glass. Indeed, she had heard talk of diamonds, but had never seen one. She gave it to the children for a plaything, who handed it about from one to another, to admire the brightness and beauty of it.

'At night, when the lamp was lighted, and the children were still playing with the diamond, they perceived that it gave a light when my wife, who was getting them their supper, stood between them and the lamp; upon which they snatched it from one another to look at it, and the youngest fell a-crying that the eldest would not let them have it long enough. But, as children always squabble

and fall out, my wife and I took no notice of them, and all was quiet ; for the eldest ones, who supped with us, had given the diamond in the meantime to the youngest.

‘ After supper, when the children came together again, they began to make the same noise ; and I called to the eldest to know what was the matter, who told me it was a piece of glass which gave a light when his back was to the lamp ; upon which I bid him bring it to me, and made the experiment myself. And it appeared so extraordinary to me, that I asked my wife what it was, who told me it was a piece of glass which she found in gutting the fish.

‘ I thought no more than she but that it was a piece of glass, but was resolved to make a further experiment with it, and therefore bid my wife put the lamp in the chimney, and still found that it gave so great a light that we might see to go to bed without the lamp ; so I put it out, and placed the bit of glass upon the chimney to light us. “ Look ! ” said I, “ this is another advantage that my Saad’s piece of lead procures us ; it will save us the expense of oil.”

‘ When the children saw the lamp was out, and that the bit of glass supplied its place, they hallooed out so loud, and made so great a noise, that it was enough to alarm the neighbourhood ; and before my wife and I could quiet them, we were forced to augment it. After they were in bed, my wife and I went to bed too ; and next morning, without thinking any more of the glass, I went to work

as usual; for it ought not to seem strange that so ordinary a person as I was, who had never seen any diamonds, should not know them, or their value.

‘But, before I proceed, I must tell your majesty that there was but a very slight partition-wall between my next neighbour’s house and mine—he was a very rich Jew, and a jeweller—and the chamber that he and his wife lay in joined to ours; and, as they were both in bed, the noise my children made awakened them.

‘The next morning the jeweller’s wife came to mine to complain of being disturbed out of their first sleep. “Good neighbour Rachel” (which was the name of the Jewess), said my wife, “I am very sorry for what happened, and hope you will excuse it; you are sensible that it was the children, and they, you know, will laugh and cry for anything. Come in, and I will show you what was the occasion of all the noise.”

‘The Jewess went in with her; and my wife, taking the diamond off the chimney-piece, gave it into her hands. “See here,” said she, “it was this piece of glass that caused all the noise;” and while the Jewess, who understood all sorts of jewels, was examining this diamond with admiration, my wife had told her what had happened, and how she found it in the fish’s belly.

“Indeed, Rischaah” (which was my wife’s name), said the jeweller’s wife, giving her the diamond again, “I believe it is a piece of glass; but as it is more beautiful than common glass, and

I have just such another piece at home, I will buy it, if you will sell it."

'The children, who heard them talking of selling their plaything, presently interrupted their conversation, crying and begging of their mother not to part with it; who, to quiet them, promised she would not.

'The Jewess, being thus prevented in her bargain by my children, went away; but first whispered with my wife, who followed her to the door, that if she had a mind to sell it, not to show it to anybody before she had told her.

'As soon as the Jewess parted with my wife, she ran to the Jew her husband, who went out early in the morning to his shop in that part of the town where the jewellers all resorted to, and told him the discovery she had made; and then gave him an account, as near as she could, of the size and weight of it, and of its beauty, water, and lustre.

'The Jew sent his wife immediately to treat, and to offer her a trifle at first, as she should think fit, and then to raise the price by degrees; but to be sure to bring it, cost what it would. Accordingly, his wife came again to mine, and bid her twenty pieces of gold for that piece of glass.

'My wife, finding the sum so considerable, would not make any bargain, but told her she could not part with it till she had spoken to me. In the meantime, I came from my work to dinner; and, as they were talking at the door, my wife stopped me, and asked me if I would sell the piece of glass which she had found in the fish's belly for twenty

pieces of gold, which her neighbour had offered her. I returned no answer, but reflected immediately on the assurance with which Saad, on giving me the piece of lead, told me it would make my fortune. The Jewess, fancying that the low price she had offered was the reason I made no reply, said, "I will give you fifty, neighbour, if that will do."

'As soon as I found that she rose presently from twenty to fifty, I told her that I expected a great deal more. "Well, neighbour," said she, "I will give you an hundred, and that is too much; I know not but my husband may be angry with me." At this new augmentation, I told her I would have an hundred thousand pieces of gold, that I knew very well that the diamond was worth a great deal more; but, to oblige her and her husband, as they were neighbours, I would limit myself to that price, and if they refused to give it, other jewellers should have it, who would give a great deal more.

'The Jewess confirmed me in this resolution by being so eager to conclude the bargain, and by coming up at several biddings to fifty thousand pieces, which I refused. "I can offer you no more," said she, "without my husband's consent, who will be at home at night; and I would beg the favour of you to let him see it, which I promised."

'At night, when the Jew came home, his wife told him what she had done, that I refused fifty thousand pieces of gold, and that I promised to stay till night. He observed the time I left off work, and came to me. "Neighbour Hassan,"

said he, "I desire you would show me the diamond your wife showed to mine." I bid him go in with me, and he should. As it was pretty dark, and my lamp was not lighted, he knew presently, by the light the diamond cast, and by the lustre it had, that his wife had given him a just account. He looked at it, and admired it a long time. "Well, neighbour," said he, "my wife tells me she has offered you fifty thousand pieces of gold : come, I will give you twenty thousand more."

"Neighbour," said I, "your wife can tell you that I valued my diamond at an hundred thousand pieces, and I will take nothing less." He bartered a long time with me, in hopes that I should make some abatement; but finding at last that I was positive, and for fear that I should show it to other jewellers, he came up to my price : he told me that he had not so much at home, but would pay it me all by that time to-morrow, and that very instant fetched two bags of a thousand pieces each, as an earnest ; and the next day, though I do not know how he raised the money, whether he borrowed it or took some other jewellers in partnership with him, he brought me the sum we agreed for at the time appointed, and I gave him the diamond.

'Having thus sold my diamond, and being infinitely rich beyond my hopes, I thanked God for His bounty and liberality, and would have gone and thrown myself at Saad's feet, if I had known where he lived, as also at Saadi's, to whom I was first obliged, though his good intention had not the same success.

‘Afterwards, I thought of the use I should make of so considerable a sum. My wife, with the vanity natural to her sex, proposed immediately to buy rich clothes for her and the children, and to purchase a house, and furnish it handsomely. I told her we ought not to begin with such expenses. “For,” said I, “though the money is made to be spent, yet we must proceed to lay a good foundation, that we may not exhaust our stock.” And accordingly I began so to do the next morning.

‘I spent all that day, and the next, in going to the people of my own trade, who worked hard every day for their bread ; and, giving them money beforehand, engaged them to work for me in different sorts of rope-making, according to their ability, with a promise never to make them wait for their money, but to pay them as soon as their work was done.

‘By this means I engrossed almost all the business of Bagdad, and everybody was pleased with my exactness and punctual payment.

‘Now, as so great a number of workmen must produce a great deal of work, I went and hired warehouses in several parts of the town to hold my goods, and appointed over each a clerk, to sell both by wholesale and retail, and by this economy received a considerable profit. Afterwards, to unite so many warehouses into one place, I bought a large house, which stood upon a great deal of ground, pulled it down, and built that which your majesty saw yesterday ; which, though it makes so great an appearance, consists, for the most part, of

warehouses for my business, with only what apartments are just necessary for me and my family.

‘Some time after I had left my poor old habitation, and removed to this new one, Saad and Saadi, who had scarce thought of me from the last time they had been with me, as they were one day walking together, and passing by our street, resolved to call upon me; but how great was their surprise when they did not see me at work as they used to find me! They asked what had become of me, and if I was alive or dead. But then their amazement was redoubled when they were told that I was become a great merchant, and was no longer called plain Hassan, but Cogia Hassan Alhabbal—which is to say, Merchant Hassan, Rope-maker—and that I had built, in a street which they named, a house like a palace.

‘The two friends went directly to the street, and in the way, as Saadi could not imagine that the bit of lead which Saad had given me could be the raising of my fortune, he said to him, “I am overjoyed to have made Hassan Alhabbal’s fortune; but I cannot forgive the two lies he told me, to get four hundred pieces instead of two, for I, nor anybody else, can attribute it to the piece of lead you gave him.”

“That is your thought,” replied Saad, “but not mine; and I do not see why you should do Cogia Hassan so much injustice as to take him for a liar. You will give me leave to believe that he told us the truth, and disguised nothing from us, and that the piece of lead which I gave him is the cause of

his prosperity, and you will find he will presently tell us so."

'In this discourse the two friends came into the street where I live, and asked whereabouts my house stood ; and being shown it, and considering the front, they had much ado to believe it.

'As soon as they had knocked at the door, my porter opened it, and Saadi, fearing to be rude in taking the house of some noble lord for the person he was inquiring after, said to the porter, "I am afraid we are wrong, though they tell us this is Cogia Hassan Alhabbal's." "You are quite right," said the porter, opening the door wider ; "it is the same, and any one of the slaves will tell him that you attend."

'I had no sooner set my eyes upon the two friends than I knew them. I rose from my seat, and ran to them, and would have kissed the hem of their garments, but they would not let me, but embraced me. I invited them to sit down on a sofa, which was placed full against my gardens, and sat over against them ; assuring them, at the same time, that I had not forgotten that I was Hassan Alhabbal, nor the obligations I owed them.

'Then Saadi, addressing himself to me, said : "Cogia Hassan, I cannot express my joy to see you in the condition I wished you, when I made you the presents, without reproaching you, of twice two hundred pieces of gold, and I am persuaded that those four hundred pieces have made this wonderful change in your fortune, which I see with pleasure ; only there is one thing that vexes me,

which is, I cannot comprehend the reason why you should disguise the truth from me, alleging twice those misfortunes which seem incredible."

'Saad heard this discourse of Saadi with impatience, and, I may say, anger, which he showed by casting down his eyes, and shaking his head ; but, however, did not interrupt him. When he had done, he said to him, "Forgive me, Saadi, if I interrupt Cogia Hassan before he answers you, to tell you that I am astonished at your prejudice against his sincerity, and that you still persist in not believing the assurances he has already given you. I have told you before, and I repeat it to you once more, that I believe those two accidents which befell him upon his bare relation, and, whatever you may say, I am persuaded that they are true ; but let him speak himself, and tell which of us does him justice."

'After this discourse of the two friends, I said, addressing myself to them both, "Gentlemen, I should condemn myself to perpetual silence, on the clearing up of what you ask of me, if I were not certain the dispute you argue upon on my account cannot break that tie of friendship between you ; therefore I will declare to you the truth, since you require it, and with the same sincerity as before." Then I told them every single incident, as your majesty has heard, without forgetting the least circumstance.

'All my protestations had no effect on Saadi to cure him of his prejudice. "Cogia Hassan," replied Saadi, "the adventure of the fish, and the diamond

found in its belly, appears to me as incredible as the kite's flying away with your turban, and the exchange of the scouring-sand. Be it as it will, I am convinced that you are no longer poor, but as rich as I intended you should be, by my means, and I rejoice sincerely."

'As it grew late, they got up to take their leave, when I, stopping them, said: "Gentlemen, there is one favour which I beg of you not to refuse to do me the honour of, and that is, to stay and take a slight supper with me, and a bed to-night, and to-morrow I will carry you to a country-house I bought for the sake of the air, and we will return the same day on my horses."

"If Saad has no business that calls him elsewhere," said Saadi, "I consent." Saad told him that nothing should prevent his enjoying his company; and while they were talking about sending a slave to their homes, that they might not sit up for them, I went and ordered supper.

'While supper was getting ready, I showed my benefactors my house and all my offices, which they found to be very large for my fortune. I call them both benefactors without distinction, because, without Saadi, Saad would never have given me the piece of lead; and, without Saad, Saadi would not have given me the four hundred pieces of gold, to which I attribute the rise of my good fortune. Then I brought them back into the hall, where they asked me several questions about my business, and I gave them such answers as satisfied them.

'During this discourse, my servants came to tell

me that supper was served. I then led my benefactors into another hall, where they admired the convenience of it, the buffet, and the meat I had provided. I regaled them also with a concert of vocal and instrumental music during the repast, and afterwards with a company of dancers, and other entertainments, endeavouring to show them, as much as possible, my gratitude.

‘The next morning, as we had agreed to take a little fresh air, we went to the river-side by sunrise, and went on board a pleasure-boat that waited for us; and in less than an hour and a half’s time, with six oars and the stream, we arrived at my country-house.

‘When we went on shore, the two friends stopped to observe the beauty of the outside of my house, and to admire its advantageous situation for the prospects, which were neither too much limited nor too extensive, but very agreeable. Then I carried them into all the apartments, and showed them all the outhouses and conveniences, with all which they were very well pleased.

‘Afterwards, we walked into the gardens; where what they were most delighted with was a grove of orange and lemon trees, loaded with fruit, which were planted at equal distances, and watered by a canal which was cut from a pleasant river just by. The close shade, the fragrant smell which perfumed the air, the soft murmurings of the water, the harmonious notes of an infinite number of birds, and a great many other things which were agreeable, struck them in such a manner, that they

hardly stirred a step but they expressed how much they were obliged to me for bringing them to so delightful and pleasant a place, and sometimes to congratulate me upon my happiness and great acquisitions. Then I led them to the end of the grove, which was very long and large, where I showed them a wood of large grown trees, which stood at the end of my garden, and afterwards a summer-house, open on all sides, shaded with a host of palm-trees, but not so as to spoil the prospect : then I invited them to walk in, and repose themselves on a richly covered sofa.

‘There two of my boys, whom I had sent into the country, with a tutor, for the air, left us, to go into the wood a-bird-nesting, and seeing one, which was built pretty high, they bid the slave who waited on them climb the tree for it, who, when he came to it, was very much surprised to find it built in a turban ; however, he took it, and brought it down with him, and, as he thought that I might like to see a thing that was so uncommon, he gave it to the eldest boy to bring to me.

‘I saw the children at a distance coming back to us, overjoyed to have a nest. “Father,” said the eldest lad, “we have found a nest in a turban !” The two friends and I were all very much surprised at the novelty ; but I much more, when I knew the turban to be that which the kite flew away with. After I had examined it well, and turned it about, I said to my two guests, “Gentlemen, have you memories good enough to remember the turban I had on the day you did me the



honour first to speak to me?" "I do not think," said Saad, "that either my friend or I gave any attention to it; but, if the hundred and ninety pieces of gold are in it, we cannot doubt it."

"Sir," replied I, "there is no dispute but it is the same; for, besides that I know it very well, it feels very heavy. Give yourself the trouble to take it in your hand." Then, after taking out the birds, and giving them to the children, I put it into his hands, and he gave it to Saadi. "Indeed," said Saadi, "I believe it to be your turban, which I shall be better convinced of when I see the money."

"Now, sir," added I, taking the turban again, "observe very well before I touch it, that no human hand could have made such a nest; and the condition in which you see it shows it not to be of a very fresh date, and is a sufficient proof that it has lain in the tree ever since that day the kite took it from off my head. I think it proper that I should make this remark, since it concerns me so much to remove your suspicions of my being deceitful." Saad backed me in what I urged; and said, "Saadi, this regards you, and not me; for I am verily persuaded that Cogia Hassan does not impose upon us."

"While Saad was talking, I pulled off the linen cloth which was wrapped about the cap, and took out the bag, which Saadi knew to be the same that he gave me. I emptied it myself before them, and said: "There, gentlemen, there is the money! Count it, and see if it is right." Which Saad did,

and found it to be one hundred and ninety pieces of gold. Then Saadi, who could not deny so manifest a truth, addressing himself to me, said: "I agree, Cogia Hassan, that this money could not be assisting to your enrichment; but the other hundred and ninety pieces, which you would make me believe you hid in a pot of bran, might." "Upon my word, sir," answered I, "I have told you the truth in regard to both sums; and you would not have me retract, to make myself a liar."

"Cogia Hassan," said Saad, "leave Saadi to his own opinion. I consent with all my heart, that he believes you are obliged to him for one part of your good fortune, by the means of the last sum he gave you, provided that he will agree that I contributed to the other half by the bit of lead, and will not pretend to dispute the diamond found in the fish's belly." "I agree to it," answered Saadi; "but still you must give me liberty to believe that money is not to be amassed without money."

"What," replied Saad, "if Chance should throw a diamond in my way worth fifty thousand pieces of gold, and I should have that sum given me for it, can it be said that I got that sum by money?"

'They disputed no further then; but we got up, and went into the house, just as dinner was ready. After dinner, I left my guests together, to pass away the heat of the day more at their liberty, while I went to give orders to my housekeeper and gardener. Afterwards, I went to them, and we talked of indifferent matters till it grew a little

cooler ; when we returned into the garden for fresh air, and stayed till sunset ; then we all mounted on horseback, and got to Bagdad by moonlight two hours after, followed by one of my slaves.

‘It happened (but I do not know by what negligence of my servants) that we were then out of oats, and the storehouses were all shut up ; when one of my slaves, seeking about the neighbourhood for some, met with a pot of bran in a shop, bought the bran, and brought the pot along with him, promising to carry it back the next day. The slave emptied the bran into the manger ; and dividing it with his hand among the horses, felt a linen-cloth tied up, and very heavy : he brought the cloth to me in the condition that he found it, and presented it to me, telling me that it might perhaps be the cloth which he had often heard me speak of among my friends.

‘I ran overjoyed to my two benefactors. “Gentlemen,” said I, “it has pleased God that you should not part from me before you should be fully convinced of the truth of what I have assured you ! There are the other hundred and ninety pieces of gold,” continued I, addressing myself to Saadi, “which you gave me : I know them very well by the cloth, which I tied up with my own hands.” And then I told out the money before them. I ordered the pot presently to be brought to me, and knew it to be the same, and sent to my wife, who did so too at the first sight.

‘Saadi readily submitted, and renounced his incredulity ; and said to Saad : “I yield to you, and

acknowledge that money is not always the means of becoming rich."

'When Saadi had done, I said to him: "I dare not propose to return you the three hundred and eighty pieces of gold, which it has pleased God should be found to undeceive you; and am persuaded that you did not give them to me with an intention that I should return them; and, for my part, I ought to be very well content, and do not design to make use of them; but, if you approve of it, to-morrow I will give them to the poor, that God may bless us both."

'The two friends remained with me that night; and next day, after embracing me, went to their own homes, very well pleased with the reception I had given them, and to find that I did not make an ill use of the riches Heaven had blessed me with. I thanked them both, and looked upon the leave they gave me to cultivate a friendship with them, and to visit them, as a great honour.'

The caliph Haroun Alraschid was so attentive to Cogia Hassan's story, that he had not perceived the end of it but by his silence. 'Cogia Hassan,' said he, 'I have not heard anything for a long time that has given me so much pleasure, to see the wonderful ways by which God gave thee thy riches, for which thou oughtest to continue to return Him thanks by the good use thou makest of His blessings. I am glad I can tell thee, that the same diamond which made thy fortune is now in my treasury; and, for my part, I am glad to know how it came there. But, because there may

remain in Saadi some doubts on the singularity of this diamond, which I look upon to be the most precious and valuable thing I am master of, I would have thee carry Saad and Saadi to my treasurer, who will show it to them, to remove Saadi's unbelief, and to let them see that money is not the only certain means of making a poor man rich in a short time, without taking a great deal of pains. Besides, I would have thee tell the keeper of my treasury this story that he may have it put into writing, and that it may be kept with the diamond.'

After these words, the caliph signified to Cogia Hassan and Baba Abdalla, by bowing of his head, that he was satisfied with them ; who took their leaves by prostrating themselves at the throne, and then retired.





THE STORY OF ALI BABA AND THE FORTY THIEVES.

IN a town in Persia there lived two brothers, called Cassim and Ali Baba ; who, though they were left equally alike by their father, whose substance was but small, yet they were not alike favourites of fortune.

Cassim married a wife who, soon after their marriage, was left heir to a plentiful estate, and rich merchandises ; so that he became a rich and considerable merchant, and lived at his ease.

Ali Baba, on the other hand, who married a woman as poor as himself, lived very meanly, and was forced to maintain his wife and children by his daily labour, by cutting wood in the forest near the town, and bringing it upon three asses, which were his whole substance, to town to sell.

One day, when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust, which seemed to approach towards him ; he observed it very attentively, and distinguished a large body of horse ; and, though they did not talk much of

thieves in that country, Ali Baba began to think that they might prove so ; and, without considering what might become of his asses, he resolved to save himself, and to that end climbed up a large, thick, and close-leaved tree, from which he could see all that passed without being seen ; and this tree stood at the bottom of a rock, which was very high, and so steep and craggy that scarce anybody could climb up it.

This troop, who were all well mounted and well armed, came to the foot of the rock, and there dismounted. Ali Baba counted forty of them ; and, by their mien and equipment, never doubted but that they were thieves : and in this opinion he was not mistaken ; for they were a troop of banditti, who robbed thereabouts, and made that place their rendezvous. And what confirmed him in this opinion was, every man unbridled his horse, and tied it to some shrub or other, and hung a bag of corn they brought behind them about its neck. Then each of them took his burden, which seemed to Ali Baba to be gold and silver by its weight, and followed one whom he took to be their captain ; who, with his burden too, came under the tree in which Ali Baba was hid, and traversing among some shrubs, pronounced these words distinctly, 'Open, Sesame !' (which is a sort of corn). As soon as the captain of the robbers had said these words, a door opened ; and after he had made all his troop go in, he followed them himself, and the door shut.

The thieves stayed some time within the rock,

and Ali Baba, who feared that some one, or all of them together, should come out and catch him if he should endeavour to make his escape, sat very patiently in the tree; but was, nevertheless, tempted once or twice to get down, and mount one of their horses, and lead another, and make all the haste he could to town; but the uncertainty of the event made him choose the safer way.

At last the door opened, and the forty robbers came out. As the captain went in last, he came out first, and stood to see them all pass by him; and then Ali Baba heard him bid the door shut, by pronouncing these words, 'Shut, Sesame!' Every man went and bridled his horse, fastened his empty bag, and mounted; and when the captain saw them all ready, he put himself at their head, and returned the same way he came.

Ali Baba, all this time, never stirred out of the tree. 'For,' said he to himself, 'they may have forgotten something, and come back, and then I shall be taken;' but followed them with his eyes as far as he could see them, and after that, stayed some time before he came down, and remembering the words the captain of the thieves made use of to cause the door to open and shut, he had the curiosity to try if his pronouncing them would have the same effect. Accordingly he went among the shrubs, and perceiving the door, he said, 'Open, Sesame!' and it instantly flew wide open.

Ali Baba, who expected a dark dismal place, was very much surprised to see it lightsome and spacious, cut out in the form of a vault, and re-

ceiving light from an opening at the top of the rock. He saw all sorts of provisions, and rich bales of merchandise of silks, stuffs, brocades, and fine tapestries, piled upon one another ; and above all, great heaps of gold and silver, and great bags laid upon one another. This sight made him believe that this cave, by the riches it contained, had been possessed not years, but ages, by robbers, who succeeded one another.

Ali Baba did not stand long to consider what he should do, but went immediately into the cave, and as soon as he was in the door shut, which never disturbed him, because he knew the secret to open it again. He never regarded the silver, but made the best of his time in carrying out as much of the gold which was in bags, at several times, as he thought his three asses could carry. When he had done, he gathered together his asses, which were dispersed about, and after having loaded them, he covered the bags with green boughs, and pronouncing the words, 'Shut, Sesame !' the door closed after him, and he made the best of his way to town.

When Ali Baba got home, he drove his asses into a little yard, and shut the gates carefully, threw off the wood that covered the bags, carried them into his house, and ranged them in order before his wife, who sat on a sofa.

His wife handled the bags, and finding them full of money, suspected that her husband had been robbing ; insomuch that, when he had brought them all in, she could not help saying, 'Ali Baba, have you been so unhappy as to ——'

‘Be quiet, wife,’ interrupted Ali Baba; ‘do not fright yourself. I am no robber, unless he can be one who steals from thieves. You will no longer entertain an ill opinion of me when I tell you my good fortune.’ Then he emptied the bags, which raised such a great heap of gold as dazzled his wife’s eyes; and when he had done, told her the whole adventure, from the beginning to the end, and, above all, recommended her to keep it secret.

The wife, recovered and cured of her fears, rejoiced with her husband for their good-luck, and would count all the gold, piece by piece. ‘Wife,’ replied Ali Baba, ‘you do not know what you undertake, when you pretend to count the money; you will never have done. I will go and dig a hole, and bury it; there is no time to be lost.’ ‘You are in the right of it, husband,’ replied the wife; ‘but let us know, as near as possible, how much we have. I will go and borrow a small measure in the neighbourhood, and measure it, while you dig the hole.’ ‘What signifies it, wife?’ said Ali Baba. ‘If you would take my advice, you had better let it alone; but be sure to keep the secret, and do what you please.’

Away the wife ran to her brother-in-law Cassim, who lived just by, but was not then at home; and addressing herself to his wife, desired her to lend her a measure for a little while. Her sister-in-law asked her whether she would have a great one, or a small one, and being told a small one, bid her stay a little, and she would fetch one.

As the sister-in-law knew very well Ali Baba’s

poverty, she was curious to know what sort of grain his wife wanted to measure, and bethought herself immediately of putting some suet at the bottom of the measure, and brought it to her, with an excuse that she was sorry that she had made her stay so long, but that she could not find it sooner.

Ali Baba's wife went home, set the measure upon the heap of gold, and filled it, and emptied it often, at a small distance, upon the floor; and she was very well satisfied to find the number of measures run so high as they did, and went to tell her husband, who had almost finished the hole he was digging: and while Ali Baba was burying the gold, his wife, to show exactness and respect to her sister-in-law, carried the measure back, but without taking notice of a piece of gold that stuck at the bottom. 'Sister,' said she, giving it to her, 'you see that I have not kept your measure long; I am obliged to you for it, and return it with thanks.'

As soon as Ali Baba's wife's back was turned, Cassim's wife looked at the bottom of the measure, and was inexpressibly surprised to find a piece of gold stuck to it. Envy immediately possessed her breast. 'What!' said she, 'has Ali Baba gold so plentiful as to measure it? Where has that poor wretch got all this gold?' Cassim her husband was not at home, as I said before, but at his shop, which he left always in the evening; which time she thought an age, so great was her impatience to tell him the news.

When Cassim came home, his wife said to him, 'Cassim, I warrant you think yourself rich, but you

are very much mistaken. Ali Baba is infinitely richer than you; he does not count his money, but measures it.' Cassim bid her explain the riddle, which she did, by telling him the stratagem she had made use of to make the discovery, and showed him the piece of money, which was so old a coin that they could not tell in what prince's reign it was coined.

Cassim, instead of being pleased at his brother's prosperity, conceived a mortal jealousy, and could not sleep all that night for it, but went to him in the morning before sunrise. Now Cassim, after he married the rich widow, never treated Ali Baba as a brother, but forgot that name. 'Ali Baba,' said he, accosting him, 'you are very reserved in your affairs; you pretend to be miserably poor, and yet you measure gold!' 'How, brother!' replied Ali Baba. 'I do not know what you mean; explain yourself.' 'Do not pretend ignorance,' replied Cassim, showing him the piece of gold his wife had given him; 'how many of these pieces,' added he, 'have you? My wife found this at the bottom of the measure you borrowed yesterday.'

By this discourse Ali Baba perceived that Cassim and his wife, through his own wife's folly, knew what they had so much reason to keep secret. But what was done could not be recalled; therefore, without showing the least surprise or trouble, he confessed all, and told him by what chance he had discovered this retreat of the thieves, and in what place it was, and offered him part of his treasure to keep the secret. 'That is not sufficient,' replied

Cassim haughtily. 'I will know exactly where this treasure is, and the signs and tokens, that I may go to it myself when I have a mind; otherwise I will go and inform against you, and then you will lose all you have got, and I shall get half what you have for my information.'

Ali Baba, more out of his natural good temper, than frightened by the insulting menaces of his brother, told him all he desired, and even the very words he was to make use of to go into the cave and out.

Cassim, who wanted no more of Ali Baba, left him soon after, resolving to be beforehand with him, and to get all the treasure to himself. He rose early the next morning, a long time before the sun, and set out with ten mules, loaded with great chests, which he designed to fill; proposing to carry many more the next time, according to the riches he found. He followed the road which Ali Baba had told him, and was not long before he came to the rock, and found out the place by the tree, and other marks which his brother had given him. When he came to the door he pronounced these words, 'Open, Sesame!' and it opened; and when he was in, it shut. On examining the cave, he was in great admiration to find much more riches than he comprehended by Ali Baba's relation. He was so covetous, and desirous of riches, that he could have spent the whole day in feasting his eyes with so much treasure, if the thoughts of carrying some away with him, and loading his mules, had not hindered him. He laid as many bags of gold as

he could carry at the door ; and coming at last to open the door, his thoughts were so full of the great riches he should possess, that he could not think of the necessary word, but, instead of *Sesame*, said, 'Open, Barley!' and was very much amazed that the door did not open, but remained fast shut. Afterwards he named several sorts of grain, but all to no purpose.

Cassim never expected such an accident, and was so frightened at the danger he was in, that the more he endeavoured to remember the word '*Sesame*,' the more his memory was confounded, and he had as much forgot it as if he had never heard it in his life before, but walked and fretted about the cave, without having the least regard to all the riches that were about him ; and in this miserable condition we will leave him, bewailing his fate, and undeserving of pity.

About midnight the thieves returned to their cave, and at some distance from it found Cassim's mules straggling about the rock, with great chests and hampers on their backs. This novelty made them very uneasy, and made them gallop in full speed to the cave. The thieves never gave themselves the trouble to pursue the mules, which they drove away, but were more concerned to know who they belonged to. And while some of them searched about the rock, the captain and others went directly to the door, with their naked sabres in their hands, and pronouncing the words, it opened.

Cassim, who heard the noise of the horses' feet

trampling about the cave, never doubted of the coming of the thieves, and his approaching death ; but was resolved to make one effort to escape from them. To this end he stood ready at the door ; and no sooner heard the word 'Sesame,' which he had forgot, and saw the door open, then he jumped briskly out, and threw the captain down, but could not escape the other thieves, who with their sabres soon deprived him of life.

The thieves' first care, after this, was to go into the cave. They found all the bags which Cassim had brought to the door, to be the more ready to load his mules with, and carried them all back, without perceiving what Ali Baba had taken away before ; then holding a council, and deliberating on this matter, they guessed that Cassim, when he was in, could not get out ; but could not imagine how he got in. First they thought that he might have got down by the top of the cave ; but the opening by which it received light was so high, and the rock so inaccessible without, that they believed it impracticable ; and, in short, they none of them could imagine which way he entered, for they were all persuaded nobody knew their secret. But, however it happened, it was a matter of the greatest importance to them to secure their riches ; therefore they agreed to cut Cassim's body into four quarters, and to hang two on one side, and two on the other, within the door of the cave, to terrify any person who should attempt the same thing. They had no sooner taken this resolution, than they executed it ; and when they had nothing more to

detain them, they mounted their horses, and went to beat the roads again, and to attack the caravans they should meet.

In the meantime, Cassim's wife was very uneasy when night came, and her husband did not return. She ran to Ali Baba in a terrible fright, and said : ' I believe, brother-in-law, that you know that Cassim is gone to the forest, and upon what account. It is now night, and he is not returned ; I am afraid some misfortune has come to him.' Ali Baba, who never doubted but that his brother, after what he had said to him, would go to the forest, would not go himself that day, for fear of giving him any umbrage ; therefore told her, without any reflection upon her husband's unhandsome behaviour, that she need not fret herself, for that certainly Cassim did not think it proper to come into the town till the night should be pretty far advanced.

Cassim's wife, considering how much it concerned her husband to keep this thing secret, was the more easily persuaded to believe Ali Baba ; so she went home and waited patiently till midnight. Then her fear redoubled, with much more sensible grief, because she durst not show it, but was forced to keep it secret from the neighbourhood. Then, if her fault had been reparable, she repented of her foolish curiosity, and of her desire to penetrate into the affairs of her brother and sister. She spent all that night in tears ; and, as soon as it was day, went to them, telling them, by her tears, the cause of her coming.

Ali Baba never waited for his sister-in-law to desire him to go and see what was become of Cassim, but went immediately with his three asses, begging of her first to moderate her affliction. When he came near the rock, and having seen neither his brother nor his mules in his way, he was very much surprised to see some blood spilt by the door, which he took for an ill omen; but when he had pronounced the words, and the door opened, he was much more startled at the dismal sight of his brother's quarters. He was not long in thinking how he should pay the last respect due to his brother; and, without remembering how little brotherly friendship he had for him, went into the cave, to find something to wrap his body in, and loaded one of his asses with it, and covered it over with green wood. The other two asses he loaded with bags of gold, covering them with boughs also; and then bidding the door shut, came away; but was so cautious as to stop some time at the end of the forest, that he might not go into the town before night. When he came home, he drove the two asses loaded with gold into his little yard, and left the care of unloading them to his wife, while he led the other to his sister-in-law's.

Ali Baba knocked at the door, which was opened by Morgiana, a slave, so fruitful in her inventions that she would succeed in the most difficult undertakings; and Ali Baba knew her to be such. When he came into the court, he unloaded his ass; and taking Morgiana aside, said to her: 'The first thing I ask of thee is an inviolable secrecy, which

you will find it necessary both for thy mistress's sake and mine. Thy master's body is contained in both these two bundles ; and our business is to bury him as if he died a natural death. Go tell your mistress I want to speak with her, and mind what I say to you.'

Morgiana went to her mistress, and Ali Baba followed her. 'Well, brother,' said she, with great impatience, 'what news do you bring me of my husband ? I perceive no comfort in your countenance.' 'Sister,' answered Ali Baba, 'I cannot tell you anything before you hear my story from the beginning to the end without speaking a word ; for it is of as great importance to you to keep what has happened secret, as to me.' 'Alas !' said she, 'this preamble lets me know that my husband is dead ; but, at the same time, I know the necessity of the secrecy you require of me, and I must constrain myself. Say on ; I will hear you.'

Then Ali Baba told his sister the success of his journey, till he came to the finding of Cassim's body. 'Now,' said he, 'sister, I have something to tell you which will afflict you much the more because it is what you so little expect ; but it cannot now be remedied ; we must think of acting so as that my brother should appear to have died a natural death ; and I think fit to leave the management of it to the care of Morgiana, and will contribute myself all that lies in my power.' Having comforted Cassim's widow, Ali Baba recommended Morgiana to acquit herself well of what she had undertaken, and then returned home with his ass.

Morgiana went out at the same time to an apothecary, and asked him for a sort of lozenges which he prepared, and were very efficacious in the most dangerous distempers. The apothecary asked her who was sick—her master? And she replied, with a sigh, her good master Cassim himself; that they knew not what his distemper was, but that he could neither eat nor speak. After these words, Morgiana carried the lozenges home with her, and the next morning went to the same apothecary again, and, with tears in her eyes, asked for an essence with which they used to rub sick people when at the last extremity. ‘Alas!’ said she, taking it from the apothecary, ‘I am afraid that this remedy will have no better effect than the lozenges, and that I shall lose my good master.’

On the other hand, as Ali Baba and his wife were often seen to go between Cassim’s and their own house all that day, and to seem melancholy, nobody was much surprised, in the evening, to hear the lamentable shrieks and cries of Cassim’s wife and Morgiana, who told it everywhere that her master was dead.

The next morning, soon after day appeared, Morgiana, who knew a certain old cobbler who opened his stall early, before other people, went to him, and bidding him good-morrow, put a piece of gold into his hand. ‘Well,’ said Baba Mustapha, which was his name, and who was a merry old fellow, looking on the gold, ‘this is a good handsel; what must I do for it?’

‘Baba Mustapha,’ said Morgiana, ‘you must take

along with you your sewing-tackle, and go with me ; but I must tell you, I must blindfold you when you come to such a place.'

Baba Mustapha seemed to hesitate a little at these words. 'Oh, oh !' replied he, 'you would have me do something against my conscience and honour.' 'God forbid,' said Morgiana, putting



another piece of gold into his hand, 'that I should ask anything that is contrary to your honour ; only come along with me, and fear nothing.'

Baba Mustapha went with Morgiana ; who, after she had bound his eyes with a handkerchief, at the place she told him of, took him home with her, and never unloosed his eyes till he came into the room

where her master lay. 'Baba Mustapha,' said she, 'you must make haste and sew these quarters together, and when we have done, I will give you another piece of gold.'

After Baba Mustapha had done as she bid him, she blindfolded him again, gave him the gold she promised, and recommending secresy, took him back to the place where she first bound his eyes, pulled off the band, and watched him that he returned to his stall, for fear he should have the curiosity to dodge her, and then she went home.

By the time Morgiana had done all this, and warmed some water to wash the body with, Ali Baba came with perfumes and incense to embalm it, with the usual ceremonies. Not long after, the joiner, according to Ali Baba's orders, brought the coffin, which Morgiana, that he might perceive nothing, received at the door, and helped Ali Baba to put the body into it; and, as soon as he had nailed it up, went to the mosque, to tell the imaum that they were ready, telling the people of the mosque, whose business it was to wash the dead, and who offered to perform their duty, that it was done already.

Morgiana had scarce got home before the imaum and the other ministers of the mosque came. Four neighbours carried the corpse on their shoulders, and followed the imaum, who recited some prayers, to the burying-ground. Morgiana, as a slave to the deceased, followed the corpse, beating her breast, and tearing her hair; and Ali Baba came after with some neighbours, who walked two and

two, and often relieved one another in carrying the corpse.

Cassim's wife stayed at home to mourn, and receive visits from her neighbours' wives and acquaintance: who, according to the custom during the time of the ceremonial of the burial, came to bewail with the widow for her loss.

In this manner Cassim's horrid murder was concealed, and everything was managed so well by Ali Baba, his wife, Cassim's widow, and Morgiana, that nobody had the least knowledge or suspicion of it.

After making arrangements for the comfort of his brother's widow, Ali Baba gave Cassim's shop to his eldest son, who had been some time out of his apprenticeship to a great merchant; promising him withal, that, if he managed the stock well, he would give him a fortune to marry very advantageously.

Now let us leave Ali Baba to enjoy the beginning of his good fortune, and return to the forty thieves.

They came again at the appointed time to visit their retreat, and were greatly surprised to find Cassim's body taken away, and some of their gold. 'We are certainly discovered,' said the captain, 'and shall be undone if we do not take care and apply some remedy; otherwise we shall insensibly lose all the riches which our ancestors have been so many years amassing together with so much pains and danger. What I think of this loss which we have sustained is, that the thief whom we sur-

prised had the secret of opening the door, and we came luckily as he was going out ; but his body being removed, and the money which we miss, plainly show that he had an accomplice : and it is likely that there were but two who had obtained the secret—one we have caught, therefore we must look narrowly after the other. What say you to it, my lads ?

All the thieves thought the captain's sentiments were very just, and agreed that they must lay all other enterprises aside, to follow this closely, and not to depart till they had succeeded.

‘ I expected no less,’ said the captain, ‘ from your courage and bravery ; but, first of all, we must make choice of one who is bold enough to go into the town dressed like a traveller and stranger, to try if he can hear of anyone having been barbarously murdered and massacred, and to endeavour to find out the house where he lived. This is a thing of the first importance for us to know, that we may do nothing we may have reason to repent of, by discovering ourselves in a country where we have lived so long unknown, and where we have so much reason to continue ; but, to prevent our being deceived by anyone who shall take upon himself the charge of this commission, and may come and give us a false report, which may be the cause of our ruin, I ask you all, if you do not think it fit, that in that case he shall submit to suffer death.’

Without waiting for the suffrages of all his companions, one of the thieves started up, and said, ‘ I submit myself to this law, and think it an honour

to expose my life by taking such a commission upon me ; but remember, if I do not succeed, that, at least, I neither want courage nor goodwill to serve my troop.'

After this robber had received the thanks and commendations of the captain and his comrades, he disguised himself so that nobody could take him for what he was; and taking his leave of the troop that night, went into the town just at day-break, and walked up and down till he came to Baba Mustapha's stall, which was always open before any of the shops of the town.

Baba Mustapha was sitting on his seat, with an awl in his hand, just going to work. The thief saluted him, bidding him good-morrow, and perceiving that he was old, he said, 'Honest man, you begin to work very early; is it possible that one of your age can see so well? I question, if it were somewhat lighter, whether I could see to stitch.'

'Certainly,' replied Baba Mustapha, 'you must be a stranger, and do not know me; for, old as I am, I have extraordinarily good eyes: and perhaps you will not believe me when I tell you that I sewed a dead body together in a place where I had not so much light as I have now.'

The thief was overjoyed to think that he had addressed himself, at his first coming into the town, to a man who gave him the intelligence he wanted without asking him. 'A dead body!' replied he with amazement, to make him explain himself; 'how do you say, stitched up a dead body?' added he; 'you mean you sewed up his

winding-sheet.' 'No, no,' answered Baba Mustapha; 'I know what I say. You want to have me speak out, but you shall know no more.'

The thief wanted no greater insight to be persuaded that he had discovered what he came about; he put his hand into his pocket, pulled out a piece of gold, and putting it into Baba Mustapha's hand, said to him, 'I do not want to know your secret, though I can assure you I would not divulge it if you were to trust me with it. The only thing which I desire of you is, to do me the favour to show me the house where you stitched up the dead body.'

'If I would do you that favour which you ask of me,' replied Baba Mustapha, holding the money in his hand ready to return to him, 'I assure you I cannot do it, and you may believe me for this reason: I was carried to a certain place, where they first blindfolded me, and then led me to the house, and brought me back after the same manner; therefore you see the impossibility of doing what you desire.'

'Well,' replied the thief, 'you may remember a little way that you were led blindfolded. Come, let me blind your eyes at the same place, perhaps you may remember some part of the way and turnings; and, as everybody ought to be paid for his trouble, there is another piece of gold for you: gratify me in what I ask you.'

The two pieces of gold were great temptations to Baba Mustapha: he looked at them a long time in his hand, without saying one word, thinking

with himself what he should do; but at last he pulled out his purse, and put them in. 'I cannot assure you,' said he to the thief, 'that I can remember the way exactly; but, since you desire it, I will try what I can do.' At these words Baba



Mustapha got off his seat, and, without shutting up his shop, where he had nothing valuable to lose, he led the thief to the place where Morgiana bound his eyes. 'It was here,' said Baba Mustapha, 'that I was blindfolded, and I turned this way.'

The thief, who had his handkerchief ready, tied it over his eyes, and walked by him till he stopped. 'I think,' said Baba Mustapha, 'I went no farther than here ;' and stopped directly at Cassim's house, where Ali Baba lived now, upon which the thief, before he pulled off the bandage, marked the door with a piece of chalk, which he had ready in his hand ; and when he pulled off the bandage, he asked Baba Mustapha if he knew whose house that was ; to which he replied, that, as he did not live in that neighbourhood, he could not tell.

The thief, finding that he could discover no more from Baba Mustapha, thanked him for the trouble he had given him, and left him to go back to his stall, while he returned to the forest, persuaded that he should be very well received.

A little while after the thief and Baba Mustapha parted, Morgiana went out for something, and coming home, and seeing the mark the thief had made, she stopped to observe it. 'What is the meaning of this mark ?' said she to herself ; 'somebody intends my master no good, or else some boy has been playing the rogue. Be it what it will,' added she, 'it is good to fence against the worst.' Accordingly, she went and fetched a piece of chalk, and marked two or three doors on each side of theirs in the same way, without saying a word to her master.

In the meantime, the thief rejoined his troop in the forest, and told them the good success he had had ; expatiating on his good fortune, in meeting with the only person so soon who could inform

him of what he wanted to know. All the robbers listened to him with the utmost satisfaction ; when the captain, commending his diligence, and addressing himself to them all, said : ‘ Comrades, we have no time to lose : let us all go armed ; and that we may not give any suspicion, let one or two go privately into the town together, and appoint the rendezvous in the great square ; and in the meantime our comrades here, and I, will go and find out the house, and then we will consult what is best to be done.’

This speech and method were approved by all ; and, according to the plan, they all got into the town without being in the least suspected. The captain, and he that was the spy, entered the last of all ; and when they came to the street where Ali Baba lived, he showed the captain one of the houses, which Morgiana had marked, and said, that was it ; but going a little farther to prevent being taken notice of, the captain observed that the next door was chalked after the same manner and place ; and showing it to his guide, asked him which house it was, that or the first. The guide was so confounded, that he knew not what answer to make ; and much more so when he and the captain saw five or six houses besides marked after the same manner. He assured the captain, with an oath, that he had marked but one, and could not tell who had chalked the rest so like that which he marked, and owned that in that confusion he could not distinguish it.

The captain, finding that their design proved

abortive, went directly to the place of rendezvous, and told the first of his troop that he met, that they had lost all their labour, and must return to their cave the same way as they came; and he set them the example.

When the troop was all got together, the captain told them the reason of their returning; and presently the conductor was declared by all worthy of death; and with courage and resignation to their suffrages, kneeled down to receive the stroke from him that was appointed to give it.

But as, for the preservation of the troop, so great an injury was not to go unpunished, another of the gang, who promised himself that he should succeed better, presented himself, and his offer being accepted, he went and corrupted Baba Mustapha, as the other had done; and being shown the house, marked it in a place more remote from sight, with red chalk.

Not long after, Morgiana, whose eyes nothing could escape, went out; and seeing the red chalk; and arguing after the same way with herself, marked the other neighbours' houses in the same place and manner.

The thief, on his return to his company, valued himself very much upon the precaution he had taken, which he looked upon as an infallible way of distinguishing Ali Baba's house from his neighbours'; and the captain and all of them thought it would do. They conveyed themselves into the town in the same manner as before; and when the thief and his captain came to the street, they found

the same difficulty ; at which the captain was enraged, and the thief in as great confusion as his predecessor.

Thus the captain and his troop were forced to retire a second time, and much more dissatisfied ; and the robber, as the author of the mistake, underwent the same punishment as his former companion, which he willingly submitted to.

The captain, having by this way lost two brave fellows of his troop, was afraid of diminishing it too much by pursuing it, and found, by their example, that their heads were not so good as their hands on such occasions ; and therefore resolved to take upon himself the important commission.

Accordingly he went and addressed himself to Baba Mustapha, who did him the same piece of service he had done to the former. The captain did not set any particular mark on the house, but examined and observed it so carefully, by passing often by it, that it was impossible for him to mistake it.

The captain, very well satisfied with his journey, and informed in what he wanted to know, returned to the forest ; and when he came into the cave, where the troop waited for him, he said : ‘ Now, comrades, there is nothing can prevent our revenge ; I am certain of the house. And in my way hither I have thought how to put it in execution ; and if anyone knows a better expedient, let him communicate it.’ Then he told them his contrivance ; and as they approved of it, he ordered them to go into the towns and villages about, and buy nineteen

mules, and eight-and-thirty large jars, and fill one of them full of oil.

In two or three days' time the thieves purchased the mules and jars; and the captain put his whole troop into the jars, all armed, leaving them room to breathe, by making holes under the places where they were tied up at the top, and rubbed the jars on the outside with oil.

Things being thus prepared, the nineteen mules were loaded with seven-and-thirty thieves in jars, and the jar of oil; and the captain, as their driver, set out with them, and got to the town by the dusk of the evening, as he intended. He led them through the streets till he came to Ali Baba's, at whose door he designed to have knocked; but was prevented by Ali Baba being seated there, after supper, to take a little fresh air. However, stopping his mules, the captain addressed himself to Ali Baba, and said, 'I have brought some oil here, a great way, to sell at to-morrow's market; and it is now so late, that I do not know where to lodge; if I should not be troublesome to you, do me the favour to let me lie with you, and I shall be very much obliged to you.'

Though Ali Baba had seen the captain of the thieves, and had heard him speak, yet it was impossible for him to know him in the disguise of an oil-merchant. He told him he should be welcome, and immediately opened his gates for the mules to go into the yard. At the same time he called to a slave he had, and not only ordered him, when the mules were unloaded, to put them into the stable,

but to give them corn and hay ; and then went to Morgiana, to bid her get a good hot supper for his guest, and make him a good bed.

When the captain had unloaded his mules, and led them into the stable, and was looking for a place to lie in all night, Ali Baba went to him and desired him to walk into the hall, telling him he would not by any means suffer him to lie in the yard all night. The captain excused himself very much, upon account of being troublesome, the better to disguise the matter ; but at last, with much importunity, and with an inward satisfaction, he consented. Ali Baba not only bore him company, but entertained him with a great many things to divert him ; and when he had supped, told him, in taking his leave for the night, he might be free, and call for what he wanted.

The captain rose up at the same time, and went with him to the door ; and while Ali Baba went into the kitchen to speak to Morgiana, he went into the yard, under a pretext of looking at his mules. Ali Baba, after charging Morgiana afresh to take care of his guest, said to her : ‘ To-morrow morning I design to go to the bath before day ; take care my bathing linen be ready, and give it to Abdalla’ (which was the slave’s name) ; ‘ and make me some broth to be ready when I come back.’ After this he went to bed.

In the meantime, the captain of the thieves went into the yard to give his people orders what to do ; and beginning at the first jar, and so on to the last, said : ‘ As soon as I throw some stones

out of the chamber-window where I lie, do not fail to cut the jar open with the knife you have about you, and come out, and I will be presently with you.' After this he returned into the kitchen ; and Morgiana, taking up a light, conducted him to his chamber, where, after she had asked him if he wanted anything, she left him ; and he, to avoid any suspicion, put the light out soon after, and laid himself down in his clothes, that he might be the more ready to rise quickly.

Morgiana, remembering Ali Baba's orders, got his bathing-linen ready, and ordered Abdalla, who was not then gone to bed, to set on the pot for the broth. But while she skimmed the pot the lamp went out, and there were no candles, nor any more oil in the house ; and what to do she did not know, for the broth must be made. And Abdalla, seeing her very uneasy, said : ' Do not fret and tease yourself, but go into the yard, and take some oil out of some of the jars.'

Morgiana thanked Abdalla for his advice ; and while he went to bed, that he might be the better able to rise to follow Ali Baba to the bath, she took the oil-pot, and went into the yard ; and as she came nigh the first jar, the thief within said softly : ' Is it time ?'

Any other slave but Morgiana, surprised as she was to find a man in a jar, instead of the oil she wanted, would have made so great a noise as to have given an alarm, attended with ill consequences ; but Morgiana, apprehending immediately the importance of keeping the secret, and the danger she,

Ali Baba, and his family, were in, and the necessity of applying a speedy remedy, without noise, conceived at once the means, and without showing the least concern, answered, 'Not yet, but presently;' and went in this manner to all the jars, giving the same answer, till she came to the jar of oil.

By this means Morgiana found that her master Ali Baba, who thought that he had entertained an oil-merchant, had admitted eight-and-thirty thieves into his house. Looking on this pretended merchant as their captain, she made what haste she could to fill her oil-pot, and returned into her kitchen; where, as soon as she had lighted her lamp, she took a great kettle, and went again to the oil-jar, filled it full, and set it on the fire to boil; and as soon as it boiled, went and poured enough into every jar to stifle and destroy the thief within.

When this action, worthy of the courage of Morgiana, was executed without any noise, as she had projected, she returned into the kitchen, and shut the door; and having put out the great fire she had made to boil the oil, and leaving just enough to make the broth, put out also the lamp, and remained hushed, resolving not to go to bed till she had observed what was to follow.

She had not waited above a quarter of an hour, before the captain of the thieves awoke, got up, and opened the window; and finding no light, and hearing no noise, nor anyone stirring in the house, gave the signal by throwing stones at the copper jars, never doubting but that they would hear the

sound they gave. Then he listened, and hearing nor perceiving nothing whereby he could judge that his companions stirred, he began to grow very uneasy, and threw again a second and third time, and could not comprehend the reason that none of them should answer to his signal. Very much alarmed, he went softly down into the yard, and going to the first jar, and asking the thief, whom he thought alive, if he was asleep, he smelled the hot boiled oil, which sent forth a steam out of the jar, and knew thereby that his plot was discovered ; and examining all the jars, found that all his gang were dead ; and by the oil he missed out of the last jar, he guessed at the means and manner of their deaths. Enraged, and in despair for having failed in his design, and to lose so many jolly companions, he forced the lock of a door that led from the yard to the garden, and climbing over the walls of several gardens, at last made his escape.

When Morgiana heard no noise, and found, after waiting some time, that the captain did not return, she guessed that he chose rather to make his escape by the garden than by the street-door, which was double locked. Satisfied and pleased to have succeeded so well, and securing the house, she went to bed.

Ali Baba rose before day, and, followed by his slave, went to the baths, entirely ignorant of the amazing incident that had happened at home : for Morgiana was in the right not to wake him before, for fear of losing the opportunity ; and afterwards she thought it needless to disturb him.



When he returned from the baths, and the sun was risen, he was very much surprised to see the oil-jars, and that the merchant was not gone with the mules; and asked Morgiana, who opened the door, and let all things stand as they were, the reason of it. 'My good master,' answered she, 'God preserve you and your family; you will be better informed of what you desire to know, when you have seen what I have to show you, if you will give yourself the trouble to follow me.'

As soon as Morgiana had shut the door, Ali Baba followed her; and when she brought him into the yard, she bid him look into the first jar, and see if there was any oil. Ali Baba accordingly did so; and seeing a man, started back, almost frightened out of his wits, and cried out. 'Do not be afraid,' said Morgiana; 'the man that you see there can neither do you nor anybody else any harm. He is dead.' 'Ah, Morgiana!' said Ali Baba, 'what is it you show me? Explain the meaning of it to me.' 'Moderate your astonishment, and do not excite the curiosity of your neighbours,' replied Morgiana, 'and I will; for it is of great importance to keep this affair secret. Look in all the other jars.'

Ali Baba examined all the other jars, one after another; and when he came to that which had the oil in it, he found it prodigiously sunk, and stood for some time motionless, sometimes looking on the jars, and sometimes on Morgiana, without saying a word, so great was his surprise: at last, when he had recovered himself, he said: 'And what is become of the merchant?'

‘Merchant!’ answered she; ‘he is as much one as I am: I will tell you who he is, and what is become of him. But you had better hear the story in your own chamber; for it is time that you had your broth, after your bathing.’

While Ali Baba went into his chamber, Morgiana went into the kitchen to fetch the broth, and carry it to him; but before he would drink it, he first bid her satisfy his impatience, and tell him the story, with all the circumstances; and she obeyed him.

‘Last night, sir,’ said she, ‘when you had gone to bed, I got your bathing-linen ready, and gave it to Abdalla; afterwards I set on the pot for the broth, and as I was skimming the pot, the lamp, for want of oil, went out; and as there was not a drop more in the house, I looked for a candle, but could not find one. Abdalla, seeing me vexed, put me in mind of the jars of oil which stood in the yard. I took the oil-pot, and went directly to the jar which stood nearest to me; and when I came to it, I heard a voice within it say, “Is it time?” I answered, without being dismayed, and comprehending immediately the malicious intention of the pretended oil-merchant: “Not yet, but presently.” Then I went to the next, and another voice asked me the same question, and I returned the same answer; and so on, till I came to the last, which I found full of oil, with which I filled my pot.

‘When I considered that there were seven-and-thirty thieves in your yard, who only waited for a signal to be given by the captain, whom you took

to be an oil-merchant, and entertained so handsomely, I thought there was no time to be lost : I carried my pot of oil into the kitchen, lighted the lamp, and afterwards took the biggest kettle I had, went and filled it full of oil, and set it on the fire to boil, and then went and poured as much into each jar as was sufficient to prevent them from executing the pernicious design they came about : after this I retired into the kitchen, and put out the lamp ; but before I went to bed, I waited at the window to know what measures the pretended merchant would take.

‘After I had watched some time for the signal, he threw some stones against the jars, out of the window ; and neither hearing nor perceiving anybody stirring, after throwing three times, he came down, and I saw him go to every jar ; after which, through the darkness of the night, I lost sight of him. I waited some time longer, and finding that he did not return, I never doubted but that, seeing he had missed his aim, he had made his escape over the walls of the garden.

‘This,’ said Morgiana, ‘is the account you asked of me, and I am convinced it is the consequence of an observation which I had made for two or three days before, but did not think fit to acquaint you with ; for when I came in one morning early, I found our street-door marked with white chalk, and the next morning with red, and both times without knowing what was the intention of those chinks, I marked two or three neighbours’ doors on each hand after the same manner. If you

reflect on this, and what has since happened, you will find it to be a plot of the thieves of the forest, of whose gang there are two wanting, and now they are reduced to three. All this shows that they had sworn your destruction, and it is proper you should stand upon your guard while there is one of them alive. For my part, I shall not neglect anything necessary to your preservation, which I am in duty bound to regard.'

When Morgiana had left off speaking, Ali Baba was so sensible of the great service she had done him, that he said to her, 'I will not die without rewarding you as you deserve. I owe my life to thee, and for the first token of my acknowledgment, I give thee thy liberty from this moment. I am persuaded with thee, that the forty thieves have laid all manner of snares for me. God, by thy means, has delivered me from them, and I hope will continue to preserve me from their wicked designs; and, by averting the danger which threatened me, will deliver the world from their persecution, and of that wicked race of people. All that we have to do is to bury them immediately, and with all the secrecy imaginable; but that Abdalla and I will undertake.'

Ali Baba's garden was very long, and shaded at the farther end by a great number of trees; thither he and the slave went, and dug a trench long and wide enough to hold all the thieves, and they were not long in doing it, by reason that the earth was light. Afterwards they took the bodies out of the jars, pulled off their armour, carried them to the

end of the garden, and then filled up the trench. When this was done, Ali Baba hid the jars ; and for the mules, as he had no occasion for them, he sent them at different times to be sold.

While Ali Baba took these measures to prevent the world's knowing how he came by his riches in so short a time, the captain of the thieves returned to the forest in a most inconceivable mortification, and in the agitation, or rather confusion, he was in at his ill success, which proved so much contrary to what he had promised himself, he entered the cave, not being able, all the way from the town, to come to any resolution what to do to Ali Baba.

The loneliness of the place seemed frightful to him. 'Where are you, my brave lads?' cried he, 'my old companions? What can I do without you? How unhappy am I to lose you by so fatal and so base a fate, and so unworthy of your courage! Had you died with your sabres in your hands, like brave men as you were, my regret had been less! When shall I get so gallant a troop again? And if I could, can I undertake it without exposing so much gold and treasure to him who has already enriched himself out of it? I cannot, nor ought not to think of it, before I have taken away his life. Well, I will undertake that myself which I could not accomplish with so powerful assistance; and, when I have taken care to secure this treasure from being pillaged, I will provide for it new masters and successors, who shall preserve and augment it to all posterity.'

This resolution being taken, he was not in the

least embarrassed how to execute it ; but easy in his mind, and full of hopes, he slept all that night very quietly.

When he awoke the next morning, which was pretty early, he dressed himself, as he had proposed, very agreeable to the project he had in his head, and went to the town and took a lodging in a khan or inn ; and, as he expected what had happened at Ali Baba's might make a great noise in the town, he asked his host, by way of discourse, what news there was in the city ; upon which the innkeeper told him a great many things which did not concern him in the least. He judged by this, that the reason why Ali Baba kept this affair so secret, was for fear the people should know where the treasure lay, and the means of coming to it ; upon which account he sought his life, and this urged him the more to neglect nothing to rid himself of so dangerous a person, and by as secret a way as possible.

The next thing that the captain had to do, was to convey a great many sorts of rich stuffs and fine linen to his lodgings, which he did by a great many journeys to the forest on horseback, but with all the necessary precautions imaginable ; and to dispose of the merchandise when he had amassed it together, he took a shop, which happened to be opposite to that which was Cassim's, which Ali Baba's son then lived in.

He took upon him the name of Cogia Houssain ; and, as a new-comer, was, according to custom, extremely civil and complaisant to all his neigh-

bours ; and as Ali Baba's son was young and handsome, and a man of good sense, and was often obliged to discourse with Cogia Houssain, he strove to cultivate his friendship, when, after two or three days, he understood whose son he was. To serve his ends, he received him after the most engaging manner, made him some small presents, and often asked him to dine and sup with him ; and then treated him very handsomely.

Ali Baba's son did not care to lie under such obligations without making the like return ; but was so much straitened for want of room in his lodging, that he could not entertain him so well as he would have wished ; and therefore acquainted his father Ali Baba with his thoughts, and told him that it did not look well for him to receive such favours from Cogia Houssain without inviting him in return.

Ali Baba took care of the treat himself with a great deal of pleasure. 'Son,' said he, 'to-morrow is Friday, which is a day that the shops are shut up ; get him to take a walk with you after dinner, and as you come back, pass by my door, and call in : it will look better to have it happen accidentally, than if you gave him a formal invitation. I will go and order Morgiana to provide a supper.'

The next day after dinner, Ali Baba's son and Cogia Houssain walked out, and as they returned, Ali Baba's son led Cogia Houssain through the street where his father lived ; and when they came to the house, he stopped and knocked at the door.

This, sir,' said he, 'is my father's house ; who,

upon the account I have given him of your friendship, charged me to procure him the honour of your acquaintance, and I desire you to add this one favour more to those I am already indebted to you for.'

Though it was the sole aim of Cogia Houssain to introduce himself into Ali Baba's house, that he might kill him without making any noise and hazarding his own life, yet he excused himself, and offered to take his leave; but a slave having opened the door, Ali Baba's son took him obligingly by the hand, and in a manner forced him in.

Ali Baba received Cogia Houssain with a smiling countenance, and in the most obliging manner he could wish for. He thanked him for all the favours he had done his son, adding withal, that he was a young man who could not very well know the world, and might profit by his example.

Cogia Houssain returned the compliment, by assuring Ali Baba that though his son might not have the experience of older men, he had as much good sense as stood him in stead thereof. And after a little more conversation on different subjects, offered again to take his leave, when Ali Baba, stopping him, said, 'Where are you going, sir, in so much haste? I beg you would do me the honour to take supper with me, though what I have to give you is not worth your acceptance; but, such as it is, you are heartily welcome to.' 'Sir,' replied Cogia Houssain, 'I am thoroughly persuaded of your goodwill, and if I ask the favour of you not to take it ill that I do not accept

of your obliging invitation, I beg of you to believe that it does not proceed from any slight, or intention to affront, but from a certain reason which you would approve of if you knew it.'

'And what may that reason be, sir,' replied Ali Baba, 'if I may be so bold as to ask you?' 'It is,' answered Cogia Houssain, 'that I cannot eat any victuals that have salt in them; therefore judge how I shall look at your table.' 'If that is your only reason,' said Ali Baba, 'it ought not to deprive me of the honour of your company at supper, for, in the first place, there is no salt ever put into my bread; and as for the meat that we shall have to-night, I promise you there shall be none in it. I will go and take care of that; therefore you must do me the favour to stay—I will come again immediately.'

Ali Baba went into the kitchen, and ordered Morgiana to put no salt to the meat that was to be dressed that night; and besides, to make two or three ragouts, but to be sure to put no salt in them.

Morgiana, who was always ready to obey her master, could not help, this time, seeming somewhat dissatisfied at his new order. 'Who is this difficult man,' said she, 'who eats no salt with his meat? Your supper will be spoiled if I keep it back so long.' 'Do not be angry, Morgiana,' replied Ali Baba; 'he is an honest man, therefore do as I bid you.'

Morgiana obeyed, though with some reluctance, and had a great curiosity to see the man who eat no salt. To this end, when she had done what she

had to do in the kitchen, and Abdalla laid the cloth, she helped to carry up the plates, and looking on Cogia Houssain, knew him at the first sight to be the captain of the thieves, notwithstanding his disguise; and examining him very carefully, perceived that he had a dagger hid under his garment. 'I am not in the least amazed,' said she to herself, 'that this wicked wretch, who is my master's greatest enemy, would eat no salt with him, since he intends to assassinate him; but I will prevent him.'

When Morgiana had sent up the supper by Abdalla, while they were eating she made the necessary preparations for executing one of the boldest acts which could be thought on; and had just done, when Abdalla came for the dessert of fruit, which she carried up, and, as soon as Abdalla had taken the meat away, set it upon the table: after that, she set a little table and three glasses by Ali Baba, and going out, took Abdalla along with her to go to sup together, and to give Ali Baba the more liberty of conversation with his guest.

Then the pretended Cogia Houssain, or rather captain of the thieves, thought he had a favourable opportunity to kill Ali Baba. 'I will,' said he to himself, 'make the father and son both drunk, and then the son, whose life I intend to spare, will not be able to prevent my stabbing his father to the heart, and while the slaves are at supper, or asleep, in the kitchen, I can make my escape through the garden, as before.'

Instead of going to supper, Morgiana, who pene-

trated into the intentions of the counterfeit Cogia Houssain, would not give him leave to put his villainous design in execution ; but dressed herself like a dancer, girded her waist with a silver-gilt girdle, to which there hung a poniard of the same metal, and put a handsome mask on her face. When she had thus disguised herself, she said to Abdalla, ' Take this tabor, and let us go and divert our master and his guest, as we are wont to do of a night when he is alone.'

Abdalla took his tabor, and played before Morgiana all the way into the hall ; who, when she came to the door, made a low courtesy, by way of asking leave to show what she could do ; and Abdalla, seeing that his master had a mind to say something, left off playing. ' Come in, Morgiana,' said Ali Baba, ' and let Cogia Houssain see what you can do, that he may tell us what he thinks of you.' ' But, sir,' said he, turning towards Cogia Houssain, ' do not think that I put myself to any expense to give you this diversion, since these are my slave and my cook, and I hope you will not find the entertainment they shall give us disagreeable.'

Cogia Houssain, who did not expect this diversion after supper, began to fear that he should not have the opportunity that he designed to have made use of ; but hoped, if he missed it now, to have it another time, by keeping up a friendly correspondence : therefore, though he could have wished that Ali Baba would have let it alone, he pretended to be obliged to him for it, and had the

complaisance to express a pleasure which he could willingly have dispensed with.

As soon as Abdalla saw that Ali Baba and Cogia Houssain had done talking, he began to play on the tabor, and accompanied it with an air, to which Morgiana, who was an excellent dancer, danced after such a manner as would have created admiration in any other but Cogia Houssain, who was more attentive to his own designs.

After she had danced several dances with a great deal of justness, she drew the poniard from her side, and holding it in her hand, danced a dance which was very surprising for the many different figures and fine movements it required. Sometimes she presented the poniard to one's breast, and sometimes to another's, and oftentimes seemed to strike her own. At last, when she was just out of breath, she snatched the tabor from Abdalla with her left hand, and holding the dagger in her right, presented the side where there was a chink, after the manner of those who get their livelihoods by dancing, to try the liberality of the spectators.

Ali Baba put a piece of gold into the tabor, as did also his son, and Cogia Houssain, seeing that she was coming to him, had pulled out his purse to make her a present too; but while he was putting his hand into it, Morgiana, with a courage and resolution worthy of herself, plunged the poniard into his heart.

Ali Baba and his son were very much frightened at this action. 'Ah, unhappy wretch!' cried Ali Baba, 'what hast thou done to ruin me and my

family?' 'It was to preserve you, and not to ruin you,' answered Morgiana; 'for see here!' said she, opening Cogia Houssain's garment, and showing the dagger, 'what an enemy you had entertained! Look at him well, and you will find him to be both the pretended oil-merchant and the captain of the gang of forty thieves. Remember, too, that he would eat no salt with you, and what would you have more to inform you of his wicked design? Before I saw him, I suspected him, when you told me that you had such a guest; and when I saw him, found that my suspicion was not groundless.'

Ali Baba was immediately sensible of the new obligation he had to Morgiana for saving his life a second time. 'Morgiana,' said he, 'I gave thee thy liberty, and then promised thee that my acknowledgment should not stop there, but that I would express it much farther; and now I will give a proof of it, by making thee my daughter-in-law.' Then, addressing himself to his son, he said to him, 'I believe you, son, to be so dutiful a child, that you will not refuse Morgiana to be your wife. You see that Cogia Houssain sought your friendship with a treacherous design to take away my life, and, if he had succeeded, there is no doubt but he would have sacrificed you too to his revenge. Consider, that by marrying Morgiana, you marry the saviour of my family and your own.'

The son, far from showing any dislike, readily consented to the marriage, not only because he would not disobey his father, but that his inclination prompted him to it.

After this, they thought of burying the captain of the thieves with his comrades, and did it so privately that nobody knew anything of it till a great many years after, when not any one had any concern in the publication of this remarkable history.

A few days afterwards, Ali Baba celebrated the nuptials of his son and Morgiana with great solemnity, and was very glad to see that his friends and neighbours, whom he invited, had no knowledge of the true motives of that marriage; but that those persons, who were not unacquainted with Morgiana's good qualities, should commend his generosity.

Ali Baba forbore, for a long time after this marriage, from going again to the thieves' cave, from the time he brought his brother Cassim and some bags of gold on three asses, for fear of being surprised by the other two thieves, whom he could give no account of, but supposed to be alive.

But at the year's end, when he found they had not made any attempt to disturb him, he had a great inclination to make another journey, taking the most necessary precautions for his safety. Accordingly he mounted his horse, and when he came to the cave, and saw no footsteps of either man or horse, he looked upon it as a good sign. He alighted from his horse, and tied it to a tree, and presenting himself before the door, pronounced these words, 'Open, Sesame!' The door instantly opening, he went in; and, by the condition he found things in, he judged that nobody had ever

been there since the false Cogia Houssain, when he fetched the goods for his shop, and that the gang of forty thieves was quite destroyed. Ali Baba never doubted but that he was the only person in the world who had the secret of going into the cave, and that all the treasure was solely at his disposal, and having brought a valise along with him, he put as much gold into it as his horse could carry, and then returned to town.

Afterwards, Ali Baba carried his son to the cave, taught him the secret, which they handed down to their posterity ; and, using this good fortune with moderation, they lived in great honour and splendour, serving the greatest offices of the city.

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